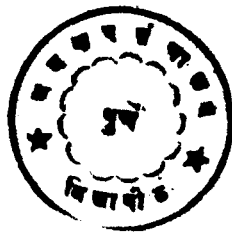


A DESCRIPTIVE STUDY OF THE
BHAKTAPUR DIALECT OF NEWARI

A THESIS SUBMITTED TO
THE UNIVERSITY OF POONA
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN LINGUISTICS

BY

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DECCAN COLLEGE
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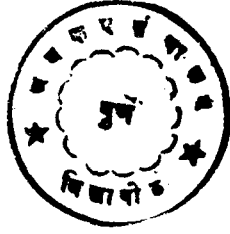
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APPEDNIX : FORM 'A'

Certified that the work incorporated in thesis,
'A DESCRIPTIVE STUDY OF BHAKTAPUR DIALECT OF NEWARI'
submitted by Shri SUNDER KRISHNA JOSHI was carried out
by the candidate under my supervision. Such material
as has been obtained from other sources has been duly
acknowledged in the thesis.



P. BHASKARARAO
Supervisor



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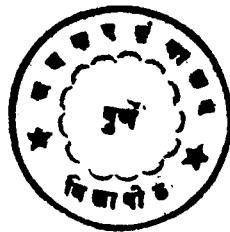
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ABBREVIATIONS

A	agentive
Ab	ablative
adj	adjective
adv	adverb
anim	animate
asp	aspirated
aux	auxiliary
B	Bhaktapur dialect
C	Consonant
caus	causative
cj	conjunct
cl	classifier or class
cl.n	nominal classifier
cl.v	verbal classifier
col	colloquial
comp	comparative
cont	continuous
cp	compound
Dat	dative
dem	demonstrative
der	derogatory
det	determinative particle
dj	disjunct
dim	diminutive
dist	distributive
emph	emphatic
equa	equational
excl	exclusive

exist	existential
expl	expletive particle
Fr unt	fractional unit
Gen	genitive case
hab	habitual
hon	honorific
I	instrumental
imp	imperative
inanim	inanimate
incl	inclusive
indef	indefinite
inf	infinitive
interj	interfection
intr	interrogative
K	Kathmandu dialect
lit	literally
Loc	locative case
n	noun
Nep	Nepali
New	Newari
ng	negative
N pa	non past
obl	oblique
onom	onomatopoea or onomatopoeic
P	Patan dialect
pa	past

pa p	past participle
px	prefix
pl	plural
po p	post position
prn	pronoun
proh	prohibitive particle
prox	proximate
pt	particle
purp	purposive
qly	quality
q.t.	question tag
qty	quantity
quot	quotative particle
rdp	reduplication
rem	remote
rep	repetition
resp	responsive particle
rfl	reflexive
sg	singular
sfx	suffix
sb	somebody
sth	something
temp	fast tempo form
v.	verb or vowel
vd	voiced
v i	intransitive verb
vl	voiceless
voc	vocative particle
vt	transitive verb
V	non syllabic vocoid

INTRODUCTION

Newari is a Tibeto Burman language spoken in Nepal. It is considered to be a non-pronominalized language belonging to the tibeto Himalayan branch. It has, as noted by Kamsakar (1981: 1), its old written tradition starting from fourteenth century to the beginning of Shana dynasty which includes quite a good number of historical documents including family history (bansavali), astronomy, astrology, religion, tantra, medicine, poems, dramas etc. The earliest inscription containing Newari words so far discovered as noted by Malla (1981: 6) is of Sānkhū, BajrajwA:gini dated 1172, the earliest Newari manuscript so far discovered is bilingual HitopdesA dated 1360. Earlier to these documents, non-Sanskrit words have been found in the ancient inscriptions of Licchavi period (350-750 A.D.) composed mainly in Sanskrit most of which as postulated by Malla (1981a:17) are proto-Newari nominals denoting water-sources, hillocks, taxes, tax offices, and some personal nouns. Malla further shows that some of these nominals are interestingly used in modern Newari (1981b:5) 'khripring' from which the modern Newari name (KhApA (S. khwApA)' for Bhaktapur is derived, is one of the 250 such words as enumerated by Tamot (1981). During the later medieval age many excellent poems and dramas were written and religious stories were translated in this language. The then Newar kings including Bnupatindra mall (1697-1722) and Ranajit Malla (1722-1769) of Bhaktapur are famous as poets

as well as dramatists.

The three important Newari settlements in the Kathmandu valley are Kathmandu proper, Patan and Bhaktapur. During the Malla period these three kingdoms were ruled by different Newar kings. They were considered to be three distinct kingdoms. This has ultimately resulted in some variations in the speeches of inhabitants of these areas. Geographically they are very proximate to each other. Kathmandu and Patan are practically adjacent to each other where as Bhaktapur is slightly farther from both (being not more than 12.8 km away from them). Kathmandu and Patan are comparatively more urbanized. However, Kathmandu, being the capital of the country is the most urbanized of all. Bhaktapur, being separated from both the other places still maintains its rural character with its vast agricultural fields and some hamlets. Its rural character is reflected in its Nepali name Bhadgaon, the 'gaon' termination means a village.

Interestingly all the three towns have three sets of names - a Newari set, a Nepali set and a Sanskritized set:

<u>Newari</u>	<u>Nepali</u>	<u>Sanskritized</u>
yē (B.yā)	Kathmandu	kantipur
yAlA (B. yalā)	Patan	Lalitpur
khwApA (B.khApA)	Bhadgaon	Bhaktapur

According to the census of Nepal 1981, out of total

population of 1,41,79,301 Newari speakers are 4,48,746 (i.e., 3.1% of the total population), and their distribution in these three districts of Kathmandu valley is as below:

Kathmandu	1,23,935
Patan	67,772
Bhaktapur	<u>79,058</u>
Total	2,70,765

About 60% of the total population of Newars are concentrated in Kathmandu valley only and the rest are distributed throughout the other parts of the country.

Out of the 75 districts in Nepal Bhaktapur is the smallest one with an area of 139 square kilo meters, but most densely populated with an average of 1070 people in one square kilometer each. Out of the total population of Bhaktapur (1981: 148769) more than 53% are Newari speakers only. Besides Newari, Nepali, Talang and other dialects (insignificant with respect to the number of speakers) are spoken here'

In other parts of the country where Newari is spoken except Bhojpur (The Newari speakers of this place claim to be descended from Patan) and Dolkha (The Newars of this district have their own Pahari dialect), the Newars claim themselves to have been migrated from Bhaktapur, and



their dialects in many respects are close to Bhaktapur dialect than to the standard one.

Bhaktapur is situated to the east of the capital. It is surrounded by river Manahara in the north, by the cliff of Mahadev Fwakhari and its range in the east. In the south lies surya Binayaka and its elevated space, and its western border is river Manahara joining with Durga stream. According to the political boundary Kathmandu lies on the west which is further extended to the north, Lalitpur lies to the south which is further extended to the west, and Palanchwak lies to the east which is further extended to the south. The city is divided into 19 wards. The district has 22 neighbouring villages with separate village Panchayats.

The major occupation of the residents of Bhaktapur are pottery making, agriculture, yoghurt making and making black corduroy caps popularly known as 'tAkWA: tApuli' in Newari. The people of Bhaktapur are considered to be poor according to the standard of the people of the rest of the valley. They have a peculiar system of keeping their surnames by the names of the pulses, birds and animals, super natural beings such as bhuti, 'bean', kAegu, 'peas', cana, 'grams' bA:khun, 'pigeon', ima, 'eagle', cAkhun, 'sparrow', wau bhattu, 'sparrow', makA:ju, 'monkey', phAi-ju, 'ram', dhwan-ju, 'fox', khica-ju, 'dog', timila-ju, 'moon', khya:-ju 'genie', bhu-ju, 'ghost' etc. Nonrific particle/-ju/ is added to most of them.

Main festivals celebrated here are Sapar, 'cow festival' that occurs on the first of Bhadra wAdi (August), Biska that occurs on the first day of Vaishakh (April), (The legend of which is included as text No.2 in this thesis), mwAhAni, 'vijaya festival', and 'Diwali'

The Bhaktapur dialect is characterised by some distinct features in its phonology, morphology, morphophonology, and lexis. The peculiarity of this dialect has attracted the attention of some linguists previously. One of them is Shree Ramapati Raj Sharma, a native grammarian. He had published a collection of linguistic articles including one on dialectal differences between the standard and Bhaktapur dialect (1980: 203-218), and has been publishing the same in various literary magazines with modifications. Mantaro, J. Hashimoto has compiled 4,348 vocabulary items and 132 sentence-patterns (Mentaro: 1977). The classification of vocabulary into various domains and also several vocabularies are patterned on the basis of Chinese language. The book does not present any analysis of the dialect, or comparisons with other dialects of Newari. The transcription given in Devnagari script do not exactly represent the exact pronunciation as they should be.

The purpose of this thesis is to describe the phonology, morphology, morphophonology of Bhaktapur dialect of Newari, and to point out the differences between this dialect and the standard one. Analysis at various levels

of phonology and morphology is presented here in a descriptive framework. The corpus for analysis was collected in the shape of elicited texts, narratives as well as word lists, and nominal and verbal paradigms. Most of the texts and narratives included in this thesis center primarily around the life in Bhaktapur. The texts on pottery making, curd making, establishment of Tuljashani in Bhaktapur, two legends related to the festivals of Bhaktapur reflect this aspect. Another ritual story also is included as a text. A total number of vocabules included in vocabulary are around 4500.

are the

Five informants who are residents of Bhaktapur right from their childhood were selected for collecting the data. Some of them do not know any other language apart from the Bhaktapur dialect. All the texts, vocabulary, and paradigms were collected from them. A good number of other residents of Bhaktapur were functioned as ancillary informants for cross checking data, and also filling in some gaps and clarifying some doubts. A total amount of 6 weeks were spent in or around bhaktapur collecting data.

- (i) Inadequate description of the informants' background
- (ii) inadequate information on methodology employed for the collection of data.

1. PHONOLOGY

1 Phonology

1.1 Inventory of Phonemes

Following are the phonemes of this dialect:-

Bilabial		Alveolar		Palatal		Velar		Glottal	
Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd

Stops:

UA	p	b	t	d		k	g
A	ph	bh	th	dh		kh	gh

Affricates:

UA		c	j
A		ch	jh

Nasals:

UA	m	n	N
A	mh	nh	

Fricatives:

s	h
---	---

Trill:

r

Laterals:

UA	l
A	lh

Approximants:

w	y
---	---

Vowels:

	Front unrounded	Central unrounded	Back rounded
High	i		u
Mid	e	A	
Low		a	

Suprasegmentals:

/ : / Vowel length

/ ˘ / Vowel nasalization

1.2 Phonemic Contrasts

There is a contrast between voiceless (Vl) and Voiced (Vd), aspirated (asp) and unaspirated (unasp) among the stops and affricates. Among the fricatives /s/ is vl and /h/ is vd. The rest of the consonants and vowels are vd.

Nasals (except velar nasal) and laterals have asp counter parts¹

1.2.1 Consonants:1.2.1.1 Voicing

/ p / - / b /

pwAn- 'to offer'

bwAn-

'to invite'

pukhu: 'tank'

bukhu:

'dry layer of the skin'

1 For the sake of typographical convenience the following adoplations are used:

(a) asp phonemes are symbolized as /ph/, /bh/, /th/, /dh/, /kh/, /gh/, /ch/, /jh/, /mh/, /rh/, /nh/, /lh/

(b) /A/ stands for /ə/, /N/ stands for /ŋ/ and /˘/ stands for /~/

/ph/ - /bh/

phya-	'to keep aside'	bhya-	'to be equipped with'
phi:	'sand-(Loc)'	bhi	'fruit-compartment'
SAlpha	'clean'	SAbha	'meeting'

/t/ - /d/

tan-	'to add'	dan-	'to stand up'
twa:	'locality'	dwa:	'frying pan'
SAtte	swearing meaning 'of course'	SAdde	'of the same blood (as relatives)'

/th/ - /dh/

tha-	'to weare'	dha-	'to say'
thū	'to dismantle(imp)'	dhū	'tiger'
gatha	'gardener caste'	godha	'deep(as colour)'

/c/ - /j/

ca	'night'	ja	'cooked rice'
ci	'salt'	ji	'I'
pacu	'smooth'	paju	'maternal uncle'

/ch/ - /jh/

cha-	'to offer to God'	jha-	'to come or go (hon)'
chi:	'interjection expressing dislike or uneasiness'	jhi:	'we (incl)'

/k/ - /g/

kan-	'to tell'	gan-	'to prevent'
ku-	'to be covered by an umbrella'	gu-	'to become torn'
maKA(:)	monkey	magA(:)	'mahout'

/kh/ - /gh/

kha:	glass	gha:	wound
kha-	'to hang'	gha-	'to link'

1.2.1.2 Aspiration

/p/ - /ph/

pā	'exe'	phā	'hog'
pu-	'to pull out'	phu-	'be finished'
cupi	cleaver	tuphi	'broom'

/b/ - /bh/

bu-	'to carry sb on arms'	bhu	'plate'
bya-	'confidential ideas to be exchanged among the intimately known friends'	bhya-	'be equipped with'

liba:	'late'	libha:	'sun'
-------	--------	--------	-------

/t/ - /th/

ta-	'to cut'	tha-	'to weave'
taku	'thick (as liquid)'	thaku	'difficult'
kuti	'an implement to pound rice'	kuthi	'granary'

/d/ - /dh/

da-	'to beat'	dha-	'to say'
dusi	'millet'	dhusi	'hump-back'

/k/ - /kh/

ka	'thread'	kha	'rooster'
kA:	'precipitate'	khA:	'scaffolding'
paka	'a stitch made on cut skin'	pakha	'eaves'

/g/ - /gh/

ga:	'pit'	gha:	'wound'
ga	shawl	gha	'to link(imp)'

/c/ - /ch/

ca:	'round object'	cha:	'allicum'
ci	'salt'	chi	'you(hon)'

/j/ - /jh/

jwA:	'pair'	jhwA:	'queue'
ju:	'gambling'	jhu:	'completely drenched'

/m/ - /mh/

ma	'husk'	mha	'body'
mē	song	mhē	'gunny sack'

/n/ - /nh/

nae	'butcher'	nhae	'nose'
nya-	'to purchase'	nhya-	'to kneed'

/l/ - /lh/

lyA-	'to-select'	lhyA-	'to copy'
lu-	'to pour liquid out'	lhu-	'to dance'

1.2.1.3 Place of Articulation/p/ - /t/

pan-	'to prevent'	tan-	'to add'
pu	'seed'	tu	'suger-cane'
kApu:	'camphor'	kAtu:	'roller on which spun threads are wound'

/ph/ - /th/

pha-	'to saw'	tha-	'to rub (as soap on clothes)'
phu-	'to be finished'	thu-	'understand'
kwApha-	'to drop'	kwAtha	'room'

/b/ - /d/

ba-	'to depart'	da-	'to beat'
bā	'floor'	dā	'year'
bibai	'disease caused by black magic'	bidai	'departure'

/bh/ - /dh/

bhi:	'fruit compartment'	dhi:	'shulter'
bhu:	'stitching line'	dhu:	'dust'

/t/ - /k/

tu	'suger-cane'	ku	'load'
taha	'snake'	kaha	'bugle'
si:t	'dew'	si:k	'spirit'

/th/ - /kh/

tha-	'to weave(imp)'	kha	'to hand(imp)'
thA:	'self'	khA:	'scaffolding'
kwAtha	'room'	kwAkha	'lengthy piece'

of holy thread or
cloth worn around the
neck!

/d/ - /g/

di-	'be (exist, hon)'	gi-	'draw'
dA:-	'be (exist, hab) non-hon)	gA:	'kennel'
swa:d	'taste'	swa:g	'ke

/dh/ - /gh/

dha-	'to say'	gha-	'to link'
dha:	'blade'	gha:	'wound'

/m/ - /n/

mā	'husk'	nā	'scent'
ma:	'to need(hab)'	na:	'water'
ba:m	'a drum like percussion' musi- cal instrument'	ba:n	'arrow'

/mh/ - /nh/

mhu-	'to dig out'	nhu-	to tread'
mhan-	'to dream'	nhan-	'to be completely abolished'
mhu:	'fist'	nhu:	'new'

/n/ - /N/

nya	'iron'	Na	'fish'
nyA	'two'	NA-	'to borrow'

/s/ - /h/

sā	'cow'	hā	'bee'
si	'lousi'	hi	'blood'
kasa	'game'	kaha	'bugle'

/w/ - /y/

WA-	'to come'	yA-	'to like'
gWA-	'to lock'	gyA-	'to change as money'
khuwa	'a sweet prepara- tion made of milk cream'	khuya	'to steal (paCj)'

1.2.1.4 Manner of Articulation

/b/ - /m/

bi-	'to give'	mi-	'to sell'
Abwa	'father'	AmaN	'mother'
laba	'garlic'	lama	'man from Tibet'

/d/ - /n/

dā	'year'	nā	'scent'
di-	be(exist.,hon)	ni-	'to grind'
bida	'leave'	bina	'a female name'

/g/ - /N/

ga	'shawl'	Na	'fish'
gyA-	'to exchange (money)'	NA	'to borrow'

/bh/ - /mh/

bhu:	'stitching line'	mhu:	'fistful'
bhAe	'fear'	mhAe	'land cultivator'

/dh/ - /nh/

dhu:	'dust'	nhu:	'new'
dhakWA	'corner'	mhyakWA	'any much'
sidhA:	'be finished (hab)'	sinhA:	'vermillion mark on forehead'

/t/ - /c/

ti-	'wear ornament'	ci-	'tie'
tu	'sugar-cane	cu	'grip'
citi	sweat	cici	'meat(baby talk)

/d/ - /j/

dusi	'millet'	jusi	'brimful'
dA:	'be(existential) (hab)'	jA:	'light'
hada	'a sub-caste	haja	'steamed rice'

/th/ - /ch/

thu-	'to cook(as rice)'	chu-	'to bake'
tha-	'weave'	cha-	'prune'

/dh/ - /jh/

dha-	'to say'	jha-	'to come or go (hon)'
dhu:	'dust'	jhu:	'completely drenched'

/t/ - /s/

ti	'soup'	si	'louse'
tu	'sugarcane'	su	'straw'
kuti	'an implement to pound rice'	kusi	'flea'

/c/ - /s/

ci	'salt'	si	'louse'
cu	'grip'	su	'straw'
ni:ci	'orthodox manner of sanetification in day-to-day affairs'	ni:si	occasional sanetification as of death or birth purification'

/d/ - /r/

da:g	'spot'	ra:g	'classical song'
dani	'charitable person'	rani	'queen'
da:s	'slave'	ra:s	'heap'

/d/ - /l/

dā	'year'	lā	'way'
dan-	'to stand up'	lan-	'to weigh'
SAdaN	'always'	SAlaN	'hard chalk'

/dh/ - /lh/

dhusi	'hump-back'	lhusi	'a kind of fruit'
dha-	'to say'	lha-	'to converse'

/k/ - /h/

ki-	'to rash'	hi-	'to wash'
kwA-	'to be overburnt'	hwA-	'to bloom'
swaka	'loose (as kite)'	swaha	'act of squandering away'

/g/ - /h/

gwA:	'round object'	hwA:	'hole'
gwAl-	'to stir'	hwAl-	'to hurl'

/j/ - /y/

ja	'cooked rice'	ya-	'to do'
ja:	'height'	ya:	'festival with a procession'
kija	'younger brother'	kiya	'to rash(pacj)'

/j/ - /n/

jwA-	'to leak'	nwA-	'to be pricked'
jya	'work'	nya	'iron'

jyAl-	'to wear away gradually'	nyAl-	'to wind strands'
	/jh/ - /nh/		
jhan-	'to be scorched (as nhan- clothes in iron- ing)'		'to be totally abolished'
jhapa	'name of a district in Nepal'	nhapa	'previously'
	/j/ - /l/		
ja	'cooked rice'	la	'meat'
ja:	'height'	la:	'saliva'
bAji	'beaten rice'	bAli	'sacrifice'
	/jh/ - /lh/		
jha-	'to come or go (hon)'	lha-	'to converse'
jhan-	'to be scorched'	lhan-	'to repair'
	/m/ - /w/		
mal-	'to search for'	wal-	'to blend'
mA:	'gum'	wA:	'pancake made of pulses'
	/n/ - /l/		
ni:	'twenty'	li:	'brass'
na:	'water'	la:	'saliva'
	/nh/ - /lh/		
nhyA	'sleep'	lhyA:	'to copy(hab)'
nhu	'tread'	lhu-	'to dance'

1.2.2 Vowels1.2.2.1 Vowel length

/i/ - /i:/

i	'particle expressing mild astonishment'	i:	'spittle'
ti	'soup'	ti:	'mule'
ji	'I'	ji:	'cinnamon'

/u/ - /u:/

ugu	'that one (rem)'	u:gu	'that (yonder) one (far rem)'
bhu	'plate'	bhu:	'stitching line'
ku	'load'	ku:	'broken piece'

/e/ - /e:/

kē	'bulse-preparation'	kē:	'younger sister'
chē	'house'	chē:	'in the house'

/A/ - /A:/

kwA-	'to be scorched'	kwA:	'crow'
hwA-	'to bloom'	hwA:	'hole'
gwA	'where'	gwA:	'globular object'

/a/ - /a:/

la	'meat'	la:	'saliva'
sa	'to pull (imp)'	sa:	'manure'
ka	'thread'	ka:	'bugle'

1.2.2.2 Tongue-height

/i/ - /e/

ila	'act of smearing'	ela	'cardamom'
-----	-------------------	-----	------------

chi	'you (hon)'	che	'interjection expressing hatred'
pi:c	'pitch'	pe:c	'screw'
	/A/ - /a/		
pAsA:	'shop'	pasA:	'two palmful with both the palms hold together'
hA-	'bring'	ha-	'to husk'
bA:	'strength'	ba:	'rent'

1.2.2.3 Vowel-nasalization

	/i/ - /ī/		
ti	'stitch'	tī	'willow'
hi	'blood'	hī	'to bring (imp)'
	/u/ - /ū/		
u	'interjection meaning 'look''	ū	'interjection expressing 'dislike''
ku	load	kū	'smoke'
bu-	'to carry sb on arms (imp)'	bū	'field'
	/e/ - /ē/		
che	'interjection expressing hatred'	chē	'house'
	/A/ - /Ā/		
A-	demonstrative base denoting remoteness as in A-the 'like that'	Ā	'responsive particle implying that the hearing is listening'
gA-	'to climb (imp)'	gĀ	'to prevent (imp)'

dA-	'to have'	dĀ	'to get up (imp)'
	/a/ - /ā/		
a	'demonstrative base denoting remoteness as in a - na, 'here'	ā	'mango'
ka	'to take (imp)'	kā	'to narrate (imp)'
sa	'to pull (imp)'	sā	'cow'

1.2.2.4 Others:

/i/ - /u/

il-	'to smear'	ul-	'to uncover'
sil-	'to wash'	sul-	'to hide oneself'
ci	'salt'	cu	'grip'
i:s	'an interjection expressing strong disbelief'	u:s	'an interjection expressing mild disbelief'

/i/ - /A/

chi	'you (hon)'	chA	'you (non hon.)'
phi s	'sand'	phA-	'to sustain (imp)'
ki:	'insect'	kA:-	'precipitate'

/A/ - /u/

chA	'you'	chu	'what'
dhA:	'stream'	dhu:	'dust'
kA:	'precipitate'	ku:	'broken piece'

1.3 Phonetic Description of Phonemes

In this section the prominent allophonic variants of phonemes are listed¹

1.3.1 Vowels:

(1) The front vowels /i, i:, e, e:/ have glides which start at a level higher than the concern-vowel. Thus these vowels are diphthongal in nature. In the present analysis, the onglide is represented by the symbol [y]. Occasionally these vowels are pronounced as pure vowels i.e., without the onglide. Thus the phonetic values of these vowels are [y_i], [y_i:], [y_e], [y_e:] respectively. The onglide is more prominent (i.e. longer) in the case of long vowels /i:, e:/

[y [̄] ita:]	'wick'
[y [̄] ih ^y ipa:]	'marriage'
[k ^y im ^y i]	'hook worm'
[chwal ^y i]	'wheat-straw'
[y [̄] i:ka]	'a kind of seed'
[t ^y i:]	'mule'
[ç ^y i:ke]	'to remove'

¹ In the examples listed in this sub-section, the sound that is discussed is given in phonetic transcription and rest of the word is given in phonemic transcription.

[jh ^y i:]	'we (incl)
[y ^{en} y ^e]	'to take with'
[cAm ^y e]	'uvula'
[y ^e :k ^y e]	'to be loved'
[kh ^y eN]	'egg'
[s ^y en ^y e]	'to teach'
[d ^y e:s]	'country'

II The long vowels / i:, e:, u:, A:, a: / are phonetically slightly shorter in word-medial position as compared with their counterparts in other positions:

[khi:r]	'dish made of rice, milk and sugar boiled'
[i:ka]	'a kind of seed'
[me'c]	'chair'
[me:]	'buffalo'
[bhu:]	'a stitching line'
[u:gu]	'that one (rem.)'
[pA'kha:]	'wall'
[dhA:]	'stream'
[A: pu]	'easy'
[Aca'r]	'pickle'
[ga:]	'pit'
[a:s]	'hope'

/a/ has two allomorphs [ʌ], a central higher - low vowel occurring in morpheme final position and [a], a central low vowel occurring elsewhere:

[dhʌ]	'say (imp)'
[yʌ]	'do(imp)'
[wʌ -ū]	'green'
[hyʌ -ū]	'red'

/a:/ is phonetically [ʌ:], a central higher -low long vowel:

[ʌ:]	'now'
[sʌ:]	'manure'
[bʌ:s]	'residence'
[ʌ:s]	'hope'

III Vowel-sequences:

The vowel sequences /Ae/, /ae/ are peculiar. At phonetic level they are merged into one segment each, and are realized as /ɛ/ and /æ/ respectively. They are treated as sequences rather than unit vowels for morphophonemic reasons.

E.g. gwāe 'beard' gwā CAe 'on the beard'

The underlying nominative form of /gwāe/ is /gwācA/. In nominative surface form, the termination /-cA/ is converted to /e/, resulting in /gwāe/. But in the Locative Case, the suffix /e/ is added to the underlying form /gwācA/ resulting in /gwācA-e/.

All the instances of [ɛ] and [æ] could be resolved into sequences of /Ae/ and /ae/ respectively. Furthermore, the /e/ element in these sequences is either an added segment or is brought adjacent to /A/ or /a/ by deleting the

intervening phonemes, if any.

Except the vowel sequences /Ae/ and /ae/ which are described above, in the case of all other vowel sequences, the first vowel is more prominent than the second vowel and hence such sequences could be treated as diphthongs - the second vowel being non-syllabic

/uī/	/ uī /	'mad'
/khui/	/ khui /	'sixty'
/kAi/	/ kAi /	'boil'
/kAu/	/ kAu /	'blacksmith'

1.3.2 Consonants:

I. The labial stops /p, ph, b, bh/ have affricated allophones when they are followed by the labial vowel /u/ or the labial approximant /w/. In other positions they are pure plosives.

A.

[p ^h u]	'seed'
[p ^h wA:]	'blister'
[kAp ^h u]	'camphor'
[p ^h wA:]	'classifier for flower and flower-shaped objects.'
[sAp ^h u]	'book'
[dwAp ^h wA:]	'Jasminum grandiflorum'
[b ^h ū]	'land'
[b ^h wA]	'classifier for serving of food'
[sab ^h u:]	'soap'

[b^hβu] 'plate'

[b^hβwAN] 'paper'

B.

[pi] 'umbilical cord'

[pā] 'axe'

[phi] 'sand'

[phā] 'hog'

[bi] 'snake'

[basi] 'stale'

[b^henca] 'male's ego sisters' children, female's ego
brothers' children'

[b^haju] 'gentleman'

II /t, d/ have two allophones each [ṯ ḏ] dental plosives
that occur after a nasal and [ṯ, ḏ] alveolar plosives that
occur elsewhere:

[ṯusi] 'cucumber'

[ḏusi] 'millet'

[p̱utu] 'lace'

[m̱Adu] 'to be (ng hab)'

[ja:ṯ] 'caste'

[ya:ḏ] 'memory'

[Aṉti] 'liquor - pot'

[bhundru] 'owl'

[cAṉdrAma] 'moon'

[sAṉtrasi] 'orange'

III /dh/ has two allophones [rh] a vd asp alveolar flap and [dh] a vd asp alveolar plosive. [rh] occurs intervocally as a free variant of [dh]. [dh] occurs elsewhere!¹
 [budhi] ~ [burhi] ~ [buri] 'old woman'

[dhyApA] 'dwarf woman'
 [badha] 'obstacle'

IV /c, j/ are palatal affricates when they are preceded and/or followed by /i, e, y/. Elsewhere they are alveolar affricates. /j/ has a devoiced fricative component in the word final position:

[d^hi: swaN] 'jasminum officinale'
 [d^hel] 'jail'
 [d^hya] 'work'
 [bAd^hi] 'beaten rice'
 [bAd^he] 'grand mother'
 [d^ha] 'cooked rice'
 [d^hAni:] 'waist-band'
 [d^hwA:] 'pair'

¹ It should be noted that in intervocalic position [rh] further freely varies with [r] which is an allophone of /r/. So a form like /kAdhA:/ has three alternant pronunciations = [kAdhA:], [kArhA:], [kArA:]. However, the unasped flap pronunciation is preferred.

[d ^z ud ^z u]	'king'
[gid ^z æ yae] ~ / gid ^z yæ /	'to ridicule'
[d ^z æ] ~ /d ^z æ /	'in cooked rice'
[ci: d ^s]	'thing'
[kAe:d ^s]	'college'
[mwA:d ^{ss}]	'pleasure'
[jAha:d ^s]	'slip'
[t ^s i]	'salt'
[t ^s e:s]	'chess-game'
[t ^s yAe]	'servant'
[kAet ^s i]	'scissors'
[pit ^s yaye]	'to shout sharply out of fear'
[t ^s u]	'grip'
[t ^s Ame]	'uvula'
[t ^s a]	'night'
[t ^s wA]	'urine'
[t ^s Ae] ~ / t ^s ɛ /	'eighty'
[t ^s æ] ~ / t ^s æ /	'in clay'

V /k, kh, g, gh/ are velar plosives

[ka]	'thread'
[taka]	'baste'
[phArAk]	'different'
[kha]	'rooster'
[lukha]	'door'
[da:kh]	'grape'

[ga]	'shawl'
[laga:]	'area'
[bha:g]	'share'
[gha:]	'wound'

VI /m, mh/ are bilabial nasals /n/ is phonetically [n̄] before /i, y, e, j/, and [n̄] else where. [n̄] is a palatal nasal [n̄] is an alveolar nasal. /nh/ is phonetically [nh̄], a palatal aspirated nasal occurring before /i, y/. It is [nh̄], an alveolar aspirated nasal occurring elsewhere.

[ma]	'husk'
[mha]	'body'
[n̄ini]	'father's sister'
[n̄yAn]	'to listen'
[pAn̄cA]	'five'
[pañjA]	'cage'
[nu]	'let us go!'
[n̄wA ye]	'to be pricked'
[n̄Au]	'ashes'
[na:g]	'snake'
[n̄A]	'to eat'
[nae]	'butcher'
[cAlAn̄]	'custom'
[n̄hi]	'day'
[n̄hya]	'to grind with teeth'
[n̄hya:]	'sleep'
[nh̄ugu]	'new'

[<u>nh</u> Aku]	'temple of the head'
[<u>nh</u> a ^y -ye]	'to kneed'
[<u>nh</u> Ae-sA:]	'five hundred'
[<u>nh</u> ae]	'nose'

VII /y/ is a palatal approximant, and
/w/ is a labial approximant.

[ya:]	'festival'
[yA-ye]	'to like'
[wA]	'he'
[wa]	'rain'

VIII /l, lh / are alveolar laterals

[la]	'meat'
[lha:]	'hand'
[lyase]	'young lady'
[lwAe]	'disease'
[palu]	'ginger'
[rumal]	'towel'
[Sims1 bhu]	<u>Salmalia malabarica</u> Schott & Endl.

IX /r/ has three allophones

/r/ has three allophones: [r̥], a voiced allveolar flap occurring intervocally; [r̥̄], a voiced alveolar trill with a voiceless offset occurring word finally; [r], a voiced alveolar trill occurring else where:

[bare] shakya caste

[du <u>ʃ</u> u]	'milk'
[ke <u>ʃ</u> a]	'banana'
[bA <u>ʃ</u> :r ^r]	'market'
[i <u>ʃ</u> :r ^r]	'The string to fasten the trousers'
[re <u>ʃ</u> u]	'spanner (wrench)'
[ram - twA <u>ʃ</u> ia]	'lady's finger'
[bar <u>ʃ</u> li]	'barley'
[bar <u>ʃ</u> ca]	'cup'

X. /s/ has two allophones:

[s̠], a voiceless palatal fricative that occurs before /i, e, y/; and [s̠], a voiceless alveolar fricative that occurs elsewhere.

[š̠i]	'louse'
[š̠ima]	'tree'
[š̠e]	'liver'
[š̠yA:]	'marrow'
[kāš̠i]	'a kind of clay-pot'
[swAš̠eN]	'directly'
[Aš̠yA:]	'crazy'
[su]	'straw'
[sA:]	'voice'
[sā]	'cow'
[swĀ]	'nest'
[sĀē]	'tibetan'
[sa:mi]	'manandhar by caste'

[1Aisu:]	'dry slaces of radish
[wAsA]	'clothes'
[hasa]	'winnowing pan'

XI /h/ is [ḥ], a vd glottal fricative

[ḥA:]	'leaf'	/ hā /	'bee'
[ḥwa:]	'hole'	[ḥAi]	'centipade'
[wAḥA]	'silver'	[paḥā:]	'guest'

1.4 Distribution of Phonemes.

I Consonants occur in word-initial and word-medial positions. Except /-N/ which is used as a compensatory symbol of the deletion of /nA/ or /mA/, some of them can occur in word-final position mostly in borrowed words E.g.,

-p		-t	
sa:p	'too much	prAkAt	'appearance'
-k		-c	
sAtAk	'road'	ā:c	'blaze'
-ph		-th	
gula:ph	'rose'	a:th	'eight'
-kh		-b	
tā:kh	'button'	bha:b,	'emotion'
-d		-g	
ya:d	'rememberance'	jA:g	'foundation'
-m		-n	
kAlAm	'pen'	nuksa:n	'loss'

	<u>-s</u>		<u>-r</u>
rA: s	'juice'	Ani:r	'fig'
	<u>-l</u>		
jAngAl	'forest'		
But	<u>-N</u>		
gA:taN (-nA)		'callar'	
pulaN (-nA)		'old'	
tutaN (-mA)		'walk stick' etc.	

II Vd asp consonants occur in initial position of a word.

They occur rarely in the medial position, that too mostly in borrowed words. They do not occur in word-final position

III Borrowed words which originally have vd asp stops get these stops reduced to their vd unasp countee parts:

lab	from	labhA	'profit'
gula:b	from	gula:ph	'rose'
tāk	from	tā:kh	'button' etc.

IV Nasalization rarely combines with long vowels.

V Long vowel + geminate is not allowed. This is reflected in the M.P. changes of v:C becoming VCC as in

SA:ti-	= SAtti-	'be near to sth'
dhwA:du-	= dhwddu-	'come across sb suddenly'
tA:pa	= tAppa	'big flat object' etc.

1.4.1 Free Variation of phonemes

Some phonemes freely vary with some others as listed below in intervocalic position:

I /d/ can be replaced by /r/:

- | | |
|----------------------------|---------------------------|
| /bAdaN/ ~ /bAraN/ | 'ground-nut' |
| /sAdaN/ ~ /sAraN/ | 'always' |
| /bida/ ~ /bira/ | 'leave' |
| /dAda bhAtA/ ~ /dArabhAtA/ | 'husband's elder brother' |

II /mb/, /nd/ can be replaced by /mm/ and /nn/ respectively:

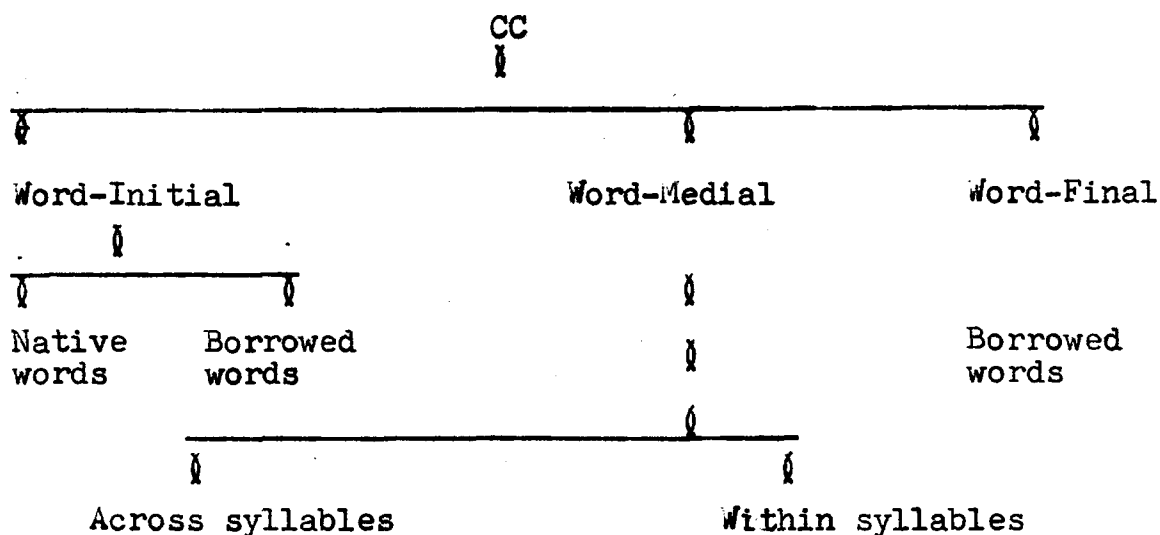
- | | |
|------------------------|------------|
| /kimbu:si/ ~ /kimmusi/ | 'malberry' |
| /timba/ ~ /timma/ | 'timber' |
| /SAndu:/ ~ /SAnnu:/ | 'chest' |
| /bAndA: ~ /bAnnA:/ | 'pawning' |

III /nj/ can be replaced by /nn/ when followed by /i/:

- | | |
|-------------------|--------------|
| /gAnji/ ~ /gAnni/ | 'vest' |
| /rAndi/ ~ /rAnni/ | 'prostitute' |
| /dAndi/ ~ /dAnni/ | 'iron-rod' |

1.4.2 Consonant Clusters

The following is an analysis of the consonant sequences that are seen in the dialect:



1.4.2.1 Initial

A. Native

In native words, in such clusters the C2 is always /w/ or /y/

(a) With /-y/ as C2 except /N, y, r, w/ all other consonants can be C1

(b) With /-w/ as C2 except /N,nh,y, w/ all other consonants can be C1

/p/	pya-	'be wet'	pwa:	'hole'
/t/	tya-	'win'	twa:	'locality'
/c/	cyA:	'servant'	cwA-	'write'
/k/	kyAbA	'garden'	kwa-	'peak'
/ph/	phyA-	'leak'	phwA-	'soak'
/th/	thya-	'fold'	thwA-	'pluck'
/ch/	chya-	'mix'	chwA-	'send'
/kh/	khya-	'threaten'	khwatu	'thick as cloth'
/b/	bya:	'marriage'	bwA-	'fly'

/d/	dyA:	'good'	dwa:	'frying pan'
/j/	jya	'work'	jwAn-	'hold'
/g/	gya-	'be scared of	gwāē	'mustache'
/bh/	bhya-	'be equipped with	bhwAe	'feast'
/dh/	dhyApA	'dwarf woman'	dhwA:	'line'
/jh/	jhya:	'window'	jhwa:	'queue'
/gh/	ghyA:	'ghee'	ghwa-	'push'
/m/			mwa:	'crowd'
/n/	nyAn-	'listen'	nwa-	'be pricked'
/mh/	mhyae	'daughter'	mhwA:	'graphite'
/nh/	nhyA:	'sleep'		
/r/			rwa:g	'disease'
/l/	lya:	'account'	lwAe	'disease'
/lh/	lhyA-	'crawl'	lhwa-	'vomit'
/s/	syA:	'marrow'	swA-	'see'
/h/	hyaū	'red'	hwa-	'bloom'

B. Borrowed

In borrowed words other Cs besides /w/ and /y/ are also available. But they are restricted in few words only:

priti	'love'	klAb	'club'
sristi	'creation'	skul	'school'
bridhi	'increasement'	kri:m	'cream' etc.

1.4.2.2 MedialA. Across syllables

Word medial clusters could be of two types: Those occurring in borrowed words and those occurring in native words. Most of the medial clusters occurring in native words except /w/, /y/ as C2 be considered as derived from fuller trisyllabic words by deleting the vowel of the second syllable (Kansakar: 1979: p.69). However there are some words in which such vowel-deletion is not possible especially in compounds such as hwAna ga 'patched shawl' mAsi-bhwAN, 'carbon paper'.

Medial Consonant sequences can further be classified into Geminates (in native as well as in borrowed words) and Non-geminates:

A. Geminates

(a) In Natives:

/pp/	sAppa	'cow-dung cake'
/tt/	khwattA	'manner of getting throw without any delay'
/cc/	lAcca	'sleeve'
/kk/	yAkkwA	'many'
/mm/	syAmma	(as in syAmma sa gyae, 'I won't be afraid even if I be spoilt')
/nn/	kAnna	'pity'
/NN/	sANNa	'a kind of dried fish'

/yy/	ayya	'interjection expressing too much continuous pain'
/rr/	phyarra	'manner of trembling continuously'
/ll/	sulla	'manner of gliding continuously'
/ss/	khAssA	'manner of feeling uneasy in the stomach because of too much hunger'

(b) In Borrowed:

/gg/	bAggi	'carriage'
/jj/	ijjAt	'prestige'
/dd/	Adda	'office'
/bb/	ḡAbbaL	'double'

(NB. Derived geminates medially occur with voiced unaspirated stops only)

B. Non-geminates

/pt/	lApte	'leaf'
/pc/	ḡhĀ:pca	'small'clay-water pot'
/p ph/	cApphu-	'break thread or thread like thing(s) into pieces'
/p ch/	kapchAli	'tongs'
/pm/	Apman	'humiliation'
/pn/	sApna	'dream'
/pl/	tApLi	'cap'
/ps/	ApsAN	'fast'
/tp/	satpatu	'manner of being too much afraid'
/tk/	phAtki:r	'crystal'

/tn/	rAtnA	'gem'
/tr/	sAtru	'enemy'
/tl/	sAtlAe	'in an inn'
/ck/	micki	'a kind of flower'
/c ch/	sAcchi	'one hundred'
/cl/	puclAe	'in group'
/kp/	chikpuN	'you (hon)'
/kt/	dhukti	'store-room'
/kc/	yakca	'alone'
/kb/	lukbi-	'set as sun, moon etc.'
/k dh/	ikdhiki	'tight fitting manner'
/k jh/	akjhakaN	'suddenly'
/km/	lakmAN	'by foot (lit. by shoe)'
/kn/	kuknWA	'fire-controlling handle'
/k mh/	cwAkmhuruca	'house-lizard'
/knh/	dAknhapaN	'first of all'
/ky/	takya	'pan'
/kr/	cwAkrA	'wheat-bran'
/kl/	sAklĀē	'all'
/kw/	yakwA	'arm-pit'
/ks/	bwAksi	'witch'
/ph t/	chAphti	'one drop'
/kh t/	nAkhtya	'festival-feast after festival'
/kh r/	cyakhra	'red legged Indian partridge'
/bd/	sAbdA	'word'

/bj/	labja	'parched maize'
/bl/	dubli	'spouted earthen vessel in which alcohol is collected during distillation'
/bs/	khwabsa	'towel'
/dr/	bhundru	'owl'
/jk/	bi:jkAnni	'a kind of ornament'
/jg/	lAjga:	'profession'
/j bh/	puj bh A:	'plate for worshipping god'
/jn/	bhaj n Ae	'in <u>bhajAN</u> '
/jr/	bAj r AkA:mi	'plasterer'
/gt/	bhw g tya	'pomelo'
/gc/	dug c a	'small he-goat'
/gj/	mug j i	'hem in a clothe'
/gm/	bu Ng mi	'man from Bunga'
/gn/	l Ag nA	'an auspicious time to do sth'
/gr/	s ANg ranti	'first day of a month'
/gl/	bhag l aN	'in an unarranged manner'
/gs/	khag s i	'sand-paper'
/mp/	dh A mpA	'clay-jar'
/mt/	ji m ta	'to us'
/mc/	bh A mca	'bride'
/mk/	ji n ke:	'with us'
/m kh/	am kh WAla	'water pot'
/mb/	am b A	'goose berry'
/ml/	am l i	'green berry'

/ms/	timsā	'body-hair'
/nt/	Anti	'liquor-pot'
/nc/	sinca	'parting line on hair'
/nk/	sinka	'chop-stick'
/n th/	kAnthi	'adam's apple'
/n ch/	bhancha	'kitchen'
/nd/	bhundru	'owl'
/nj/	bAnja:	'grocer'
/ng/	angA:	'wall'
/nm/	jAnmA	'life'
/ns/(ra:m)	pinsAN	'by Rama and others'
/nk/	ANka	'number'
/N kh/	sANKhA	'conch'
/Ng/	ANgA	'part'
/N gh/	kaNghasa	'peas kneaded with water'
/rp/	marpa	'fried bread stick'
/rt/	Arti	'moral lesson'
/rc/	barca	'cap'
/rk/	pArk-	'patch'
/r ph/	bArphi	'a sweet item'
/r th/	ArthA	'meaning'
/r kh/	bArkha	'summer'
/rb/	marbAlica	'ear-ring for girls'
/rd/	sArDi	'coldness'
/rj/	jAbArjAsti	'by force'

/rg/	ArgA:ca	'pebble'
/rm/	kArmA	'work'
/ry/	pAryapta	'enough'
/rl/	barli	'oat'
/rw/	kArwa	'water-pot'
/rs/	marsi	'a kind of paddy'
/rh/	kArhA:	'callus formed around a foreign like thorn or glass piece'
/lp/	sulpya	'leech'
/lt/	baltin	'metallic bucket'
/lc/	phAlca	'inn'
/lk/	pAlkAe thu-	'feel like to have sth.'
/lph/	kulphi	'curling feather of he duck that lie on its tail'
/l kh/	apulkhAN	'unexpectedly'
/ld/	hAvAldar	'a post in defence'
/lj/	palja: swaN	' <u>Erythrina indica</u> '
/lm/	dhAlmAe	'on beams'
/ln/	calni	'shieve'
/ls/	Alsi	'idle'
/sp/	lAspAs	'intermingling'
/st/	kAsti	'honey'
/sc/	pusca	'a male name 'PuspA-ca'
/sk/	biska:	'a festival in Bhaktapur'
/sb/	sAsbu	'father-in-law'
/sm/	sAsmā:	'mother-in-law'

/sn/	cesna	'consciousness'
/sl/	kisli	'rice, a nut and a coin kept in a <u>sAli</u> (a shallow earthen cup) as a reminder of a vow to a diety'

B. within syllables

/w/, /y/ as C2 both in borrowed and native occur within one syllable:-

/-py/	sulpya	'leech'	/-pw/	Apwa:	'too much'
/-ty/	bhwAgtya	'pomelo'	/-tw/	gutwa	' <u>Cynodon dactylon</u> '
/-cy/	kacya-kacya	'manner of being sticky repeatedly'	/-cw/	ApacwA:	'so much'
/-ky/	takya	'span'	/-kw/	yakwA	'arm-pit'
			/-ph w/	AphwA:swaN	'blue lotus'
/-th y/	gwathya	'bulky'			
/-ch y/	sachyat	'no other than'; 'very naughty'			
/-kh y/	bikhya:t	'mamous'			
/-by/	dhwAbya	'washerman'	/-bw/	Abwa	'father'
/-dy/	lAdya-	'be folded on its won'			
/-jy/	bajya	'grand father'			
/-bh y/	Abhya:s	'exercise'			
/-dh y/	AdhyayA	'chapter'			
/-ghw/	AghwA:ri	'very dirty'			
/-ny/	kAnnya	'girl'	/-nw/	kuknwA	'goldsmith's fire controlling handle'
/-ly/	cullya	'elbow'			
/-sy/	AsyA:	'naughty'	/-sw/	bAswa-	'throw down'

1.4.2.3 Final

Final cc. are restricted in certain loan words used mostly in the educated speech: E.g.,

<u>-nc</u>		<u>-nd</u>	
inc	'inch'	bAnd	'closed'
phranc	'France'	khAnd	'compartment'
benc	'bench'		

<u>-nt</u>		<u>-st</u>	
rent	'rent'	rest	'rest'
phent	'faint'		

<u>-nj</u>	
birgAnj	'a town in Nepal'

1.4.2.4 Vowel-sequences

The dialect has the following vowel sequences:

Ai, ai, Au, au, Ae, and ui occur initially and finally and ae, and iu occur finally:

Initial

/Ai-/	Aila	'alcoholic drink'
/ai-/	aista	'deposit of money or land property provided for the maintenance or for the conduction of social or cultural activities'
/Au-/	Aul	'malaria'
/au-/	aū	'dysentry'
/Ae-/	Ae	'like that'

/ui/	uī	'mad woman'
<u>Final</u>		
/-Ai/	kAi	'boil'
/-ai/	wai	'will be poured out'
/-Au/	sAu	'cow-dung'
/-au/	hyaū	'red'
/-Ae/	gwāē	'nut'
/-ae/	chae	'why'
/-ui/	khuīca	'long handled implement to collect and spread paddy when they are sunned'
/iū/	khiū	'dark'
	liū	'mud-plaster'

1.5 Syllable Types:

The following syllable types are found in this dialect:

v:-

<u>v</u>		<u>vc</u>		<u>vv</u>	
ī:	'sickle'	aN-gA'	'wall'	aū	'dysentery'
a-lu	'potato'	an-jA	'soot'	Ae	'like that'
i-ma	'eagle'	aN-gu	'signet ring'		

ci:-

<u>cv</u>		<u>cvc</u>		<u>cvv</u>	
ji	'I'	tum-la	'moon'	kAu-si	' <u>Myrica esculenta</u> '
na:	'water'	sin-ka	'chop-stick'	lAī-si	'radish-seeds in pods'
lū	'gold'	dhuk-ti	'store-room'	kAi	'boil'

cc:-ccv

gwā: 'betel leaf'

lwa-pu 'fight'

pra-si 'sari'

ccv

gwāē 'nut'

gwāē 'moustache'

hyaū 'red'

ccvc

pyAm-pa 'buttocks'

khyam-pwa: 'anus'

cwAk-ra 'heat-bran'

The following additional types are available only in borrowed words:

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vcc

pa-und 'pound'

cvcc

bir-gAnj 'name of a town in Nepal'

ccv

tri-sna 'thirst'

ccvc

kran-ti 'revolution'

ccvcc

phrans 'France'

2. MORPHOPHONOLOGY

2. Morphophonology:

Changes in the shapes of morphemes when they come into contact with other morphemes are discussed in this section.

2.1 Compensatory lengthening^{en}:

In the case of several nouns, the surface nominative form is considered to be derived from an underlying form by deleting of the final syllable. This also is the case with a few adverbs. When such a deletion takes place, the vowel that precedes the deleted syllable is lengthened. But, if the deleted syllable has a nasal in it, then /N/ is added at the end of the resulting form without lengthening the vowel:

buluhu-nA	buluN	slowly
kAtA-kA	kAtA:	others
silA-kA	silA:	prayer-song, hymn
mAnu-khA	mAnu:	person
kA-tA	kA:	precipitate
ka-pu-ti	ka-pu:	piece of 'thread'
jhya-lA	jhya:	window
ki-lA	ki:	'insect'
saphu-li	saphu:	book
tuta-mA	tutaN	walk-stick
bhuji-nA	bhujiN	fly
na-mA	naN	name

But if the deleted syllable is /thA/ the final vowel is

not lengthened in B:

swA-thĀ	swĀ	proboscis
twa-thA	twa	mouth
pwa-thA	pwa	stomach
pA-thĀ	pĀ	bamboo

The deletion of the final syllable can be carried on twice. If the vowel that requires lengthening is preceded by /h/ then it is not lengthened:

nya-ha-lA	bya-ha	bya:	marriage
bwA-hA-lA	bwA-hA	bwA:	shoulder
jya-bA-hA-lA	jya-bA-hA	jya-bA:	tool
la-ha-tA	la-ha	lha:	hand
tya-ku-ba-ha-lA	tya-ku-ba-ha	tya-ku-ba:	a tip given by the winner to others
ba-ha-lA	ba-ha	ba:	buddhist monastery

It is the underlying full form that is used in A-IAb and Loc:

<u>Meaning</u>	<u>Base</u>	<u>A-I-Ab</u>	<u>Loc</u>
window	jhya:	jhya-lA-N	jhya-lA-e
store	dhuku:	dhuku-ti-N	dhuku-ti-i
person	mAnu:	mAnu-khA-N	mAnu-khA-e

2.2 Deletion of sounds:

(1) Deletion of /h/:

/h/ is dropped optionally:

chi	(i-i >)i:	ritual wedding
kumha:	kuma:	potter
keheN	keN	younger sister
mhari	mari	sweets
kArhA:	kArA:	callus formed around a foreign body like thorn
burha	bura	old man
burhi	buri	old women
pahaN	paN	guest
bAnhA:	bAnA:	pawning
swanhi	swani	ladder
lwAhĀ(tA)	lwĀ:	stone
sinhA(lA)	sinA:	vermillion mark on forehead'
kuhaN	kwaN	downward etc.

Due to the deletion of /h/ vd aspirated plasives freely vary with unaspirated ones in some words:

pujabhA:	pujabA:	plate to worship God
sabhuN	sabuN	soap
ghaghA:	ghagA:	unnecessary obstackles
bajnA:	bajA:	middle aged
(misri)kadha	(misri)kadha=kara	

(2) Deletion of /g/:

The consonant /g/ of the termination /gu/ is deleted optionally:

chA-gu:	chAu:	one <u>cl.</u>
ya-gu	yau	of (possessive)
kae-gu	kaeu	to take
dha:gu	dha:u	said

(3) Deletion of final consonant in borrowed words ending in consonant lengthens the preceding vowel:

guthiar	guthya:	member of a <u>guthi</u> (A social organization)
parija:t	palija:	name of a flower
nayAk	nayA:	hero

but the vowel is not lengthened in bhut=bhu 'ghost'

(4) Deletion of medial vowel:

As noted by kansakar (1979: 74-'75) the vowel in the second syllable is prone to be deleted in several words resulting in consonant clusters. E.g.,

lApAte=lApte 'leaf'	sApAma=sApna 'dream'
sAtAlAe=sAtlAe 'inn (Loc)'	yakA:ca=yakca 'alone'
bwAkAsi=bwAksi 'witch'	lAjAga:=lAjga 'Profession'
bnwAgAtyA=bhwAgtya 'pomelo'	duguca=dugca 'he-goat' etc.

(5) Suffixes ending in /N/ cause the final nasal or nasalization of the base, if any, to be dropped:

Suffix /-N/

kun-	confine	ku-N	corner
mun-	collect	mu-N	act of collecting
bū	field	bu-N	field (A-I-Ab)
lū	gold	lu-N	gold (A-I-Ab)
dhū	tiger	dhu-N	tiger (A-I-Ab)
tuta-mA		tutaN-	walk-stick
sAla-mA		sAla-N	hard chalk
bhuji-nA		bhuji-N	fly

(Final /A/ of tuta-mA/, sAla-mA/ and /bhuji-nA/ etc are dropped before the suffix).

2.3 Coalescence of similar vowels:

When two similar vowels come into contact they coalesce and form a corresponding long vowel:

(1) Noun base:

Meaning	<u>Nom</u>	<u>Loc</u>	<u>Final form</u>
Cucumber	tusi	tusi-i	tusi:
river	khusi	khusi-i	khusi:
house	chē	chē-e	chē:

(ii) Numeral base:

<u>Meaning</u>	<u>Simple numeral</u>	<u>Multiplication of 'ten'</u>	<u>Final form</u>
two	nyA(ni)	ni-i	ni:
four	pi	pi-i	pi:

(iii) Verb base:

<u>Meaning</u>	<u>Verb-root</u>	<u>Npa dj.</u>	<u>Final form</u>
tie	ci-	ci-i	ci:
wear	ti-	ti-i	ci:
plant	pi-	pi-i	pi:

This rule is mostly an internal sandhi-rule applying within a word occasionally in fast tempo. This rule can be used in external sandhi:

khi-i: ta = khi: ta: 'to scoop out stools'

ci-i: ta = ci:ta: 'to distribute salt'

2.4 Alternation of /u/ with /wa/:

In some cases the basic /u/ alternates with /wa/, and the basic /wA/ alternates with /u/:

su 'who' swA-ya-ke = swae -ke 'with whom'

(=swA)

gwA 'where' gu-khe 'to which side'

(=gu)

2.5 Change of oblique /ya/:

The oblique /ya/ optionally changes to /i/ after /i/, and /e/ after low-vowels:

<u>Meaning</u>	<u>Base</u>	<u>Obl</u>	<u>Case form</u>	<u>Final form</u>
louse	si	si-ya	<u>Dat</u> si-ya-ta =si-i-ta=	si: ta
a female name	Sita	sita-ya	<u>Gen</u> Sita-ya- \emptyset =sita-e=	sitae
dog	khica	khica-ya	<u>Loc</u> khica-ya-ke= khica-e-ke=	khicae-ke

2.6 Alternation of vowel-length in Dat and Loc suffix:

/a/ of Dat suffix /ta/, and /e/ of Loc suffix /ke/ is long, whereas after the oblique marker /ya/ both of them are short:

sita - ke: saphu: dA:/ sita-ya-ke-saphu: dA:
sita (Dat) book be(hab)/ sita(obl-Loc)-book- be (hab)
Book is with sita.

ramA_N sita-ta: sA:tAlA/ ramA-N sita-ya-ta sA:tAlA
Ram(A) sita(Dat) call(padj)/ Ram(A) sita(obl-Dat) call(padj)
'Ram called Sita'

2.7 Metathesis

(1) Metathesis of vowel:

/i/ can be metathesized:
gu-mha-si-ta = gu-mhis-ta
intr-cl-obl-Dat = to whom (a particular person)

(2) Metathesis of aspiration:

gu kathAN = gu khatAN
intr pop
'how', 'in which manner'

kA-thA-nA-N khA-tA-nAN

'immediately after'

2.8 Vowel-harmony

Harmony between vowels according to their height is seen in the language. Loc six has allomorphs /i/ and /e/, and the morpheme for multiplication of 'ten' has allomorphs /i/ and /e/. The variation of high vowel /i/ and low vowel /e/ is controlled by the height of the last vowel of the root:

<u>Meaning</u>	<u>Nom</u>	<u>Loc</u>
river	khusi	knusi-i
sugarcane	tu	tu-i
lamp	mAtA	mAtA-e
winnowing	hasa	hasa-e
tray		

<u>Simple nr.</u>	<u>Meaning</u>	<u>Multiplication of 'ten'</u>	<u>meaning</u>
nyA(=ni)	two	ni-i	twenty
swA(=su)	three	su-i	thirty

2.9 Assimilation:

(1) Regressive assimilation is seen affecting nasals. A nasal is replaced by the corresponding homorganic nasal before a stop:

ji-N 'I(A)'

ji-n khipA sala

I(A) rope pull(pa cj)

'I pulled a rope'.

ji-n tyApA nya-ye
 I(A) clay-jar purchase (Npa cj)
 'I purchase a clay-jar'

ji-m me:c sal-e
 I(A) chair pull (Npa cj)
 'I pull a chair'

tAN 'anger' mwA- 'become' = tAm mwA- 'become angry'

(2) Progressive Assimilation:

Progressive assimilation is seen between /n/ and /d/;
 /m/ and /b/; /N/ and /g/:

/n/ and /d/:

rAnda	rAnna	'trying plane'
bAnda	bAnna	'cabbage'
sAndu	sAnnu	'box'
dhAnda	dhAnna	'anxiety'
cAnda	cAnna	'donation'

/m/ and /b/

bhAnbA:	bhAmmA	'black bee'
ambA:	ammA	'goose-berry'
kimbusima	kimmusima	'malberry tree'
bAmbai	bAmmai	'Bombay'

/N/ and /g/:

ouNgA	bunNA	'a village in Patan, Nepal'
phaNgA	phanNa	'a quilt'

aNgA:	aNNA:	'wall in a building'
siNgA	siNNA	'lion' etc.

2.10 Alternation of alveolar plosives and alveolar nasal with /r/:

Medial /t, th, d, dh, n/ may, as noted by Sharma (1980: 79-81) alternate with /r/:

/t/ ~ /r/

chA-t(A)-ka	~	chArka	'one rupee'
kAt(A)-puN	~	kAr-puN	'others'
sAtAbAtA	~	sArbAt	'plaited hair'
pAtasi	~	prasi	'sari'

/th/ ~ /r/

gAthe:se	~	gArkhe:se	'unpleasant'
thAthe	~	thAre	'like this'

/d/ ~ /r/

mAdu	~	mAru	'be (ng-hab)'
Ada	~	Ara	'elder brother'
Ad(A)bhu:t	~	Arbhu:t	'wonderful'
lAdai	~	lArai	'war'

/dh/ ~ /r/

madhi	~	marhi	~	mari	'sweets'
tA:dhi	~	tA:rhi	~	tA:ri	'tall'
budha	~	burha	~	bura	'old man'

/n/ ~ /r/

jAnmAnhi:	~	jArmani:	'birth-day'
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2.11 /r/ corresponds with /l/:

raches ~ lakhAe	'demon'
rajku:l ~ laeku:	'royal palace'
sAntrasi ~ sAntlasi	'orange'

2.12 /v:c/~vcc/

In a few words, the medial sequence of /v:c/ alternates with corresponding /vcc/:

sA:ti-ye ~ sAttiye	'be nearer in distance or in relation'
kA:ta-ye ~ kAtta-ye	'be well gripped'
tĀ:mwA-ye ~ tAm-mwA-ye	'be angry'
ta:ha-ye ~ tAh-ha-ye	'be long'
cA: bu-ye ~ cAb-bu-ye	'be broken (as lengthy objects)'
lA:thya-ye ~ lAt-thya-ye	'fold'
nA:la ~ nAla	'seedling of oats'
tA:chya-ye ~ tAcchya-ye	'break'
bhwA:su-ye ~ bhwAssu-ye	'rest on either side of the body for resting or sleeping purpose'
twA:thul-e ~ twAtthul-e	'break (stick like object)'
swA:thun-e ~ swAt-thun-e	'keep inside for preserving purpose'
hwA:gan-e ~ hwAg-gan-e	'be bored'
lwA:su-ye ~ lwAssu-ye	'eat (in bad sense)'
dhwA:khan-e ~ dhwAk-khan-e	'put in a container taking out the cooked things from a cooker'
sA:pha- ~ sAppha-	'be astonished'

3

NOUN

3. Noun:

Structure: The following is the general structure of Noun:

Root + (Derivative suffix) + (Inflectional suffix) → Noun

A root followed by optional derivative suffixes and inflectional suffixes results in a full noun. The root can be a nominal root or a non-nominal root. If it is a nominal root, it will obligatorily require a derivative suffix. A few nominal roots also may take a derivative suffix. The structure of noun is described in terms of derivation, inflection and compounding in the following pages.

3.1 Derived Nominals:

Nouns can be derived from verbal, adjectival, adverbial and nominal bases by adding suffixes. A majority of such derivative suffixes are added to verb bases. In the following analysis, these suffixes are listed according to the bases that take them. The suffixes are illustrated by giving the bases on the left, and derived bases on the right.

3.1.1 From verbal bases:

Suffixes ending in /N/ cause the final nasal of the base, if any, to be dropped:

1) /N/

kun-	'confine'	ku-N	'corner'
pan-	'stop'	kWA-pA-N	'convex clay covering designed to cover pan-cake made of rice-flour called <u>cAtaN mari</u> while cooking it'

min-	'befelt'	jhu-mi-N	'unconsciousness'
mun-	'collect'	mu-N	'act of collecting'
lan-	'wait'	pa-lA-N	'sacred food taken after a fast'
2) /pAN/			
dwAn-	'be mistaken'	dwA-pAN	'blame'
dya-	'bear a loss'	dya-pAN	'act of bearing a loss'
lha-	'pay a share'	lha-pAN	'share'
3) /Nsa/			
mhan-	'dream'	mhaNsa	'dream'
4) /giN/			
phwAn-	'beg'	phwA-giN	'begger'
5) /siN/			
pwAn-	'offer'	pwANsiN	'a lustful supernatural female-being who is supposed to seduce men'

6) /:/ The final vowel of the base is lengthened:

tu-	'scoop'	ca-tu:	'location or pit from where the clay is scooped out for pottery making'
sA-	'know'	dhu-sA:	'an occupational caste of chemists'

7) /gA:/

This suffix is added to /bu-yea/, the infinitive of the verb 'carry'. The base has alternative forms bui/bAi (=buy/bAy) before the suffix:

bu-support

bu- 'support, 'carry' bui-gA:/bAi-gA:, 'the topmost storey
of the house (that
is supported by the
storeyes below it)'

8) ghA:(-lA)/

gha- 'join' gha-ghA: 'useless accompanying burden'

9) /cA: (-lA)/

ki-	obstruct'	ki-cA:	'shade'
pi-	'wipe'	pi-cA:	'shrum of eye'
khya-	'threaten'	khya-cA:	'threatening'

10)/bA:(-lA)/

jya-	'give shape to'	jya-bA:	'tool'
lwa-	'fight'	lwa-bA:	'weapon'

11) /a/

pArk-	'patch'	pArk-a	'a patch'
khyAl-	'use'	khyAl-a	'act of using'
chyAl-	'use'	chyAl-a	'act of using'
swAl-	'imitate'	swAl-a	'imitation'
kal-	'scramble'	kal-a	'scrambling'
mal-	'search'	mal-a	'a search'
wal-	'blend together'	wal-a	'blending'
sal-	'pull'	sal-a	'act of pulling'
il-	'smear'	il-a	'smearing'
cil-	'move'	cil-a	'act of moving'

til-	'dress hair with	til-a	'act of dressing hair with oil'
thil-	'smear'	thil-a	'smearing'
nyAl-	'wind'	nyAl-a	'act of winding'
nhyAl-	'smile'	nhyAl-a	'act of smiling'
	'lough'		'act of laughing'
hil-	'change'	hil-a	'change'
kul-	'stir'	kul-a	'stirring'
bul-	'blend'	bul-a	'act of blending'
sut-	'hide oneself'	sul-a	'act of hiding oneself'
bwAn-	'invite'	bwAn-a	'invitation'
s(w)An-	'establish'	s(w)An-a	'establishment'
cin-	'compose song	cin-a	'composition'
sin-	'poem etc.) 'collect'	sin-a	'act of collecting'
khun-	'prepare'	Na-khun-a	'pungent preparation of fish cooked in meat-soup with spices'
chun-	'start'	chun-a	'a start'
tun-	'wish'	tun-a	'wish'
mun-	collect	mun-a	'collection'

12) /ca/

khan	'open'	khan-ca	'crow-bar'
bhun-	'cover	bhwAn-ca	'crucible'

Here /u/ of the base /bhun/ is replaced by /wA/
before the suffix.

13) /-na/

kwa	'become hot'	kwa-na	'welding rod'
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14) /pa/

da-	'get changed'	da-pa	'mistake in changing'
lwa-	'fight'	lwa-pa	'an act of rubbing another's face from fore-head downward as a gesture of insult or fight'
ki-	'scratch a line on'	ki-pa	'picture'
chi-	'dye'	chi-pa	'an occupational caste of dyers'

15) pa: (-1A)

ca-	'cut flat objects mechanically'	ca-pa:	'bigger pieces of cloths left by cutting a large piece mechanically'
su-	'boil'	su-pa:	'reduction of liquid by evaporation'
hil-	'change'	hyu:pa:	revolution'

The base hil/change to /hyu: hiu/ before the suffix.

16) /la/

chya-	'mix up'	chya-la	'soup prepared by mixing many things viz. radish-slaces, beans, peas, potatoes etc.'
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17) /wa: (-1A)/

j(h)A-	'graze'	j(h)A-wa:	'a shepherd'
ju-	'keep moving'	ju-wa:	'traveller'

pi-	'wait'	pi-wa:	'one who waits'
su-	'boil(milk)'	su-wa:	'an occupational caste of cooks'
18 /sa/			
ku-	'be covered by sth'	ku-sa	'umbrella'
gi-	'draw a circular line'	gi-sa	'compass'
gh-	'link'	gha-sa	'side-dish'
cwA-	'write'	cwa-sa	'pen'
jwAn-	'hold'	jwA ¹ -sa	'things held in the hands of god(s)'
tan-	'add'	tā ¹ -sa	'addition'
ti-	'wear'	ti-sa	'ornament'
tya-	'borrow'	tya-sa	'loan'
twAn-	'drink'	twA ¹ -sa	'drink'
thin-	'lift up'	thī ¹ -sa	'a hoister'
thya-	'fold'	thya-sa	'folding'
pyak-	'soak'	pyak-sa	'piece of cloth used by a woman in her bath'

¹Base final /n/ is changed into nasalization before the suffix

phwA-	'soak'	phwA-sa	'mildew'
phwAn-	'beg'	phwA-sa	'sth asked by the buyer in concession of what he/she had purchased a lot from a shop-keeper'

(the base final /n/of/phwAn/ is dropped before the suffix)

bu-	'rub'	bu-sa	'rubbing implements like sand paper, brush etc.'
bkA-	'display'	bwA-sa	'things (to be) displayed'
lu-	'drag along'	lu-sa	'trowel'
la.-	'spread (bed etc)'	la-sa	'bed, mattress etc.'
su-	'broom'	su-sa ku-sa	'act of cleansing'

(su-sa ku-sa is always reduplicated)

lwA-	'be suited'	lwA-sa	'extra dish'
swa-	'link'	swa-sa	'copper mixed gold'
ha-	'winnow'	ha-sa	'winnowing tray'
hyAek-	'tell lie'	hyAek-sa	'falsehood'
			(= hyAek-sa dya, habitual fraud')

19 /sa:(-lA) /

kA-	'hit'	kA-sa:	'torture'
gkA-	'plan'	gWA-sa:	'plan'
hil-	'go around sth/sb'	hi-sa:	'thread of a screw'

(the final /l/ of 'hill' is dropped before the suffix)

20 /i/

gal-	'fan'	gal-i-ca	'manual fan'
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dut-	'obtain entry into'	dut-i	'entry'
21)/khi/			
ci-	'tie'	ci-khi	'string to bind sth'
da-	'beat'	da-khi	'a piece of straw-made rope which is used to tie a bundle of rice-plants to trask against a flat piece of wood'
da-	'measure'	da-khi	'measuring tape or rod'
22 /ti/			
lu-man-(1)	remember'	lu-man-ti	(1) remembrance'
	(2) forget'		(2) forgetfulness'
23)/bi/			
khwA-	'weep'	khwA-bi	'tears'
24)/si/			
tA-	'put'	tA-si	'rack'
dA-	'be' or 'have'	dA-si	'proof'
ghAe-pu-	'embrace'	ghA-si	'embrace'(baby talk)
da-	'get boiled'	da-si	'act of boiling over'
ha-	'steam'	ha-si	'clay pot used for distilation'
di-	'stop'	di-si	'a festival celebrated in the month of January to mark the change of direction of sun's movement'
pi-	'sow'	pi-si	vulva'
chu-	'bake'	chu-si	'fuel consisting of straw, wheat straw etc.'

lu-	'sprout'	lu-si	'finger nail'
lhu-	'beat'	lusi(=lhusi)	'pistle'

(In /ghAe-pu/ 'embrace' the final /Ae/ of the first syllable is changed into /A/, and the second syllable /pu/ is dropped before the initial aspirated constant is changes into unaspirated consonant before the suffix)

25) /ku: (-ti)/

nwA-	'be pricked'	nwA-ku:	'wedge'
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26) /cwA/

dhya-	'satirize'	dhya-cwA	'satire'
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27) /pu/

nA-	'eat'	nA-pu	'manner of eating'
swA-	'see'	swA-pu	'manner of seeing'
khya-	'threaten'	khya-pu	'threatening'
da-	'measure'	da-pu	'measurement'
dha-	'say'	dha-pu	'saying'
lwa-	'fight'	lwa-pu	'fight'
lha-	'talk'	lha-pu	'manner of talking'
swa-	'link'	swa-pu	'linkage'
lyAN-	'remain'	lyAN-pu-	'remaining'
		lyAN	
ha-	steam	hapu	'cooked rice' (baby talk)

(lyAN-pu-lyAN is always reduplicated)

28) /pu: (-li/ti)/

ca-	'cut'	ca-pu:	'smaller pieces of cloth or paper that are left after cutting the larger pieces'
da-	'measure'	da-pu:	'standard measuring rod or pot'
bhin	'be good	bhim-pu:	'a piece of coral (lit good bead)

(final /n/ of /bhin-/ is replaced by homorganic /m/
before the suffix)

29) /e/

nya-	'walk'	nya-e	'walking'
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30) /lu/

khwA-	'weep'	khwA-lu	'weeping'
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(the word /khwA-lu/ occurs in the collocation as
/khwAlu pica-ye/)

31) /su/

dA-	'be' or 'have'	dA-su	'proof'
jha-	'come' or 'go' (hon)	jha-su	'relaxation'
ta-	'hear'	ta-su	'power of hearing'
da-	'measure'	da-su	'measurement'
thya-	'fold'	thya-su	'folding'
gyAn-	'be weighty'	gyA-su	'weight'

(final /-n/ of /gyAn/ is dropped before the suffix)

32) /k/

si-ye	'to die'	si:k	'evil spirit'
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(the final /e/ of the infinitive is dropped and the preceding /y/ is changed to /i/ before the suffix)

33) /ø/

ha-	'steam'	ha	'steam'
pal-	'chop'	pa	'axe'

(the final /l/ of /pal/ is dropped before the suffix)

34) /ca/

bhen	'be good'	bhen-ca	'male ego's sisters' children; female ego's brothers' children'
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3.1.2 From Nominal bases:

1) /ca/

Diminutive suffix /ca/ may signify smallness, superiority of the speaker, affection in kinship terms or intimacy. It also distinguishes some kinship terms from each other:

Smallness

kha	'rooster'	kha-ca	'chick'
me:	'buffalo'	me:ca	'calf of a buffalo'

Superiority of the speaker (belittling the addressee):

babu	'young boy'	bau-ca	'young boy of farmer caste'
mastAr	'teacher'	mastAr-ca	'teacher' (in derogatory reference)'

Affection:

kehē	'younger sister'	kehē-ca	'affectionate younger sister'
dai	'elder brother'	dai-ca	'affectionate elder brother'

Intimacy:

Sita	'a female name'	Sita-ca	'Sita (an intimate friend)'
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Distinction between the kinship terms:

kae	'son'	kae-ca	'male ego's brother's son; female ego's sister's son'
mhyae	'daughter'	mhyae-ca	'male ego's brother's daughter; female's ego's sister's daughter'

2) /ta:/

lAsA	'juice'	lAsA-ta:	'pleasure'
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3) /ya/

pAsA: (-lA)	'shop'	pAsAl-ya	'shop-keeper'
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4) /ya: (-r)/

guthi	'a social organization'	guth(i)-ya: (-r)	'member of a <u>guthi</u> '
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5) /wa/

ghyA: (-lA)	'ghee'	ghyAr-wa	'lamp lit by the use of ghee'
		of	

(Vowel-length in the final position //ghyA:/ is replaced by its original deleted syllable /lA/. /la/ corresponds to /rA/. Final /A/ is dropped before the suffix)

6) /la/

jya 'work' jya-la 'wage'

7) /sa/

pu 'seed in particular' pu-sa 'seed in general'

8) /ni:/i/

This suffix is added to nouns denoting male persons of particular caste/profession to derive nouns denoting female persons of that caste/profession:

jya-pu	'farmer'	jya-pu-ni:	'female farmer'
nAu	'barber'	nAu-ni:	'female barber'
pAsAlya	'shopkeeper (male)'	pAsAlya-ni:	'shop keeper'(female)'

This is also available with the following three derived nouns denoting female persons belonging to three districts of Kathmandu valley:

yāē-mi 'man from Kathmandu' yāē-mi-ni: 'woman from Kathmandu'

khAp-Ae	'man from Bhaktapur'	khAp-(Ae)-ni:	'woman from Bhaktapur'
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yāl-Ae	'man from Patan'	yāl-(Ae)-ni:	'woman from Patan'
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/i/ is found in the following four, one of which is a profession-name: These bases undergo some changes as seen below:

jya-thA	'Old man'	jyi-th-i	'old woman'
khwāē	'deaf man'	khu-siN	'deaf woman'

nae	'butcher'	nAī	'female butcher'
wĀē	'mad man'	u-ī	'mad woman'

9) /mi/ 'man' is added to denote places or occupational castes.

yāē	'Kathmandu'	yāē-mi	'man from Kathmandu'
nepa:	'Nepal'	'nepa:-mi	'man from Nepal'
jya	'work'	jya-mi	'worker'
sala	'oil'	sa:-mi	'oilman'

(The final /lA/ of the base is replaced by vowel length)

10) /ku:(-li)/

su	'straw'	su-ku:	'straw-matress'
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11) /gu: (-li)/

sā	'hair'	saN-gu:	'small piece of hair'
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12) /nu:(-li)/

hi	'blood'	hi-nu:	'vein'
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13) /pu/

jya	'work'	jya-pu	'farmer'
sā	'cow'	sā-pu	'cow-catcher'

14) /N/ changes into /m/ being followed by the suffix /-a:/
or /-wA:/

gaN	'village'	gam-a:/wA:	'villager'
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3.1.3 From Adjectival bases:

1) /pA:(-hA(-lA))/

It derives abstract nouns denoting undesirable qualities:

chucca	'sycophant'	chucca-pAhA	'sycophancy'
lucca	'mean'	lucca-pAhA	'mean-mindedness'
swAjha	'simple-minded'	swAjha-pAhA	'simple mindedness'
gyani	'wise', 'sober'	gyami-pAhA	'act of pretending to be wise or sober'
lyaema	'young'	lyaema-pAhA	'style of showing youth'
bura	'old'	bura-pAhA	'style of showing oldness'

2) /ca/ used in deriving non-honorific male names:

caku	'sweet'	caku-ca	'a non-honorific male name'
haku	black	haku-ca	'a non-honorific male name'

3) /si/

khayu:	'bitter'	khai-si	'bitter orange'
caku	'sweet'	caku-si	' <u>citrus lameta</u> '

4) /phi/

taha	'long'	taha	'snake'
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3.1.4. From Adverbial bases:

1) /pa/

twa:	'breadth wise'	twa:pa	'technique'of laying the bricks with their broad sides facing each other and the narrower side facing downward'
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/be/ 'slantly' be-pa 'technique of laying
the bricks on length,
the broad side facing
horizontally'

2) /li/ 'after'

chē 'house' che-li 'ground floor of the
house (lit. after house'

3.2) Inflection:

Nouns are inflected for number and case.

3.2.1 Number:

There is a singular/plural distinction in number. Nouns and pronouns have number distinction. Plural number is marked and singular number is unmarked. Plurality is expressed by a plural suffix.

The allomorphs of the plural suffix are /tA/ and /puN/
(~ /pini/, /mi/)

1) /tA/ occurs with nouns denoting honorific persons, animate beings, and all inanimate beings. /tA/ is optionally added to these nouns when the noun is preceded by a numeral. It is, however, obligatory to use /tA/ if the noun is not preceded by a numeral.

sg.		pl.
khica	'dog'	khica-tA
mAca	'child'	mAca-tA
saphu	'book'	saphu-tA

pl.

nyA-mha khica (-tA) 'two dogs'

swA-mha mAca (-tA) 'three children'

2) /puN pini - mi/

/puN/ occurs with nouns denoting honourable persons, gods in general, kinship-nouns, pronouns, simple and derived adjectives:

<u>sg.</u>		<u>pl.</u>
juju	'king'	juju-puN
dyA:	'god'	dyA:-puN
tAta	'elder sister'	tAta-puN
wA	'he/she/it'	A -puN
bā:la:mha	'beautiful person'	bā:la:-puN
wA:mha	'the person who came'	wA;-puN

All nouns and pronouns ending in a long vowel receive /pini/ as their plural marker when they are inflected for non-nominative cases. However, the first person plural inclusive pronoun /jhi:/ does not take the plural suffix.

<u>sg.</u>		<u>pl.</u>	<u>case</u>
Sita	'a female name'	Sita-pini-sAN	A-I-Ab.
KrisnA	'a male name'	KrisnA-pini-ke	Loc
kija	'younger brother'	kija-pini-(ya)tA	Dat
dyA:	'god'	dyA;-pini-∅	Gen.
huN	'that 'yonder)'	huN-pini-∅	Gen.
wAekA:	'he(hon)'	wAekA;-pini-sAN	Dat
chA:pwA:	'you(most hon)'	chA:pwA:pini-sAN	A-l-Ab.

Pronouns ending in a short vowel in non-nominative cases will receive /mi/ as their plural marker:

<u>sg.</u>		<u>pl.</u>	<u>case</u>
chA	'you'	chA-mi-sAN	A-I-Ab
ji	'I'	ji-mi-ke	Loc
wA ¹	'he'	A/i-mi-ke	Loc
thkA	'this'	(K.)thA-mi- \emptyset (P.)thu-mi \emptyset (B.)thA/thu-mi- \emptyset	Gen
gWA	'who'	gu-mi-ta	Dat

As explained above /puN/ is honorific whereas /tA/ is non-honorific. Hence a word like /juju-tA/ means 'kings in general' whereas /juju-puN/ is used to signify 'kings (respected)'

<u>honorific</u>		<u>general</u>	
gurju-puN	'Buddhist priests'	bare-tA	'Buddhists in Nepal'
bajya-puN	'respected brahmins'	braū-tA	'brahmins (in general)'
dyA;-puN	'Gods'	dyA.tA	'idols of gods'

¹ /wA/ sg. is changed into /A/ in k, and /i/ in p. But the word /gWA/ 'who' has /gu/ only in B, A. and P.

3.2.2 Case:

Nouns, singular or plural, are inflected for case. Nominative case is unmarked. The other cases viz., Agentive, Instrumental, locative, ablative, dative and genitive are denoted by suffixes. In the following analysis, the shapes of these suffixes are given first followed by a brief description of their functions.

3.2.2.1 Case suffixes:

1) Nominative Case (Nom):

A singular or plural noun base itself functions as a noun in nominative case. No separate suffix for nominative case is proposed:

ra:m wAlA

ra:m came

ra:m - puN wAlA

ra:m and others came

wAN sima palA

he tree chop- pa dj

he chopped the tree

2) Agentive- Instrumental- Ablative case (abbreviated as A-I-Ab) is marked by the suffix /N/:-

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>A-I-Ab</u>
'a male name'	ra:mA	_____	ra:mA-N
'good one'	bhī: ¹ -mha	bhī:mha-sinA-	bhī:-mha-sinA-N

¹ s.-mha

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>A-I-Ab</u>
'children'	mAca-tA	mAca-tA-yasA~yase	mAca-tA-yasA-N mAca-tA-yase-N
'kings'	juju ¹ -puN	juju-pini-sA-	juju-pini-sA-N/ se-N
'fox'	dhwĀ:	dhwA-nA- dhwĀ;-nA-	dhwA-nA-N dhwA:-nA-N
'house'	chē	chē- che-nA-	che-N che-N
'who'	su	su-na-	su-na-N

3) locative Case (Loc) :

The Locative case suffix has three allomorphs: /i/, /e/, /ke/. /i/ and /e/ occur after inanimate nouns and classifiers used with inanimate nouns. /ke/ occurs after all animate nouns and pronouns, inanimate plural nouns containing the oblique marker /ya/, and the animate classifier /mha/.

/i/ occurs after inanimate nouns ending in a high vowel viz. /i/ or /u/. /e/ occurs after inanimate nouns ending in a low vowel viz., /e/, /A/ or /a/:

A

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>Loc</u>
'river'	khusi	_____	khugi-i
'broom'	tuphi	_____	tuphi-i
'one lengthy piece'	chA-pu	_____	chA-pu-i

¹ S -pī:

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>Loc</u>
'sugarcane'	tu	_____	tu-i
'grip'	cu	_____	cu-i
<u>B</u>			
'one flat object'	chA-pa	_____	chA-pa-e
'gunny sack'	mhe	_____	mhe-e
'house'	chē	_____	chē-e
'urine'	cwA	_____	cwA-e
'serving of of food to one person'	bwA	_____	bwA-e
'nose'	nhae	nhasA-	nhasA-e
'ground'	bā	_____	bā-e = ba-ē ¹
'winnowing pan'	hasa	_____	hasa-e
		nasa ² -khA-	hasa-khA-e
'sugarcane'	tu	tu-khA-	tu-khA-e
'gunny sack'	mhe-khA-	mhe-khA-	mhe-khA-e

¹ Shift of nasalization

² Optional oblique marker /khA/ in locative case denotes surface whereas /ø/ denotes centre as in mhē-khA-e pwa: dA:, 'there is a hole on the surface of gunny sack', mhe-ø-e jaki dA:, 'there is rice inside the gunny sack'; jiN chAnta jign bū-khA-e pAla: tAeke mAkhū, 'I won't allow you to tread on my field' jhya:-khA-e rAnna-N suye mani, 'It needs to plane the window (on its surface) with a plane' jhyalA-ø -e na:da:, 'water is in the window' etc.

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>Loc</u>
'house'	chē	chē-khA-	chā-khA-e
'a ^C female name'	Sita	sita(-ya-)	sita(-ya-)ke
'children'	mAca tA	mAca-ta-ya-	mAca-tA-ya-ke
'dog'	khica	khica(-ya-)	khica(-ya-)ke
'ants'	yaī-tA	yai-tA-ya-	yaī-tA-ya-ke
'louse'	si	si(-ya-)	si(-ya-)ke
<u>D</u>			
'books'	saphu-tA	saphu-tA-ya-	saphu-tA-ya-ke
'knives'		cAkku-tA-ya-	cAkku-tA-ya-ke

4. Dative Case (Dat.):

The Dative suffix is /ta:/¹ /ta/. Dat. sfx /ta:/ after the noun base itself is long where as it is short after the oblique marker /-ya-/

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>Dat.</u>
'book'	saphu	_____	Saphu-ta:
		saphu-ya-	saphu-ya-ta
'a male name'	ra:m	_____	ra:m-ta:
	ra:m-ya-	ra:m-ya-ta	ra:m-ya-ta
'children'	mAca-tA	mAca-tA-ya-	mAca-tA-ya-ta
'this'	thwA	thwA-ya-	thwA-ya-ta
'kings'	juju-puN	juju ² piN-	juju-pin ³ ta:

1 S. -tA

2 medial /u/ of the final syllable of the nominative form is replaced by /i/

3 base final velar nasal of the oblique form changed into nasal homorganic /n/ in the Dative case.

<u>Meaning</u>	<u>Nom</u>	<u>Oblique</u>	<u>Genitive</u>
'fox'	dhwĀ:	dhwĀ:-ya- dhwĀ:-	dhwĀ:-ya-ta dhwĀ:-ta:
'apple'	syau	syau-ya- syau-	syau-ya-ta syau-ta:
'you'	chA	chA-n-	chA-nata:

5. Genitive Case (Gen.):

Nouns and pronouns belonging to category 4 and 1 singular pronoun /ji/ 'I' and incl.pl. prn /jhi:/ add the genitive suffix directly to their basic forms. In the case of the rest of the nouns and pronouns the genitive suffix is added to the oblique base.

<u>Meaning</u>	<u>Nom</u>	<u>Obl.</u>	<u>Gen.</u>
'I'	ji	—	ji-ϕ
'we'(incl)'	jhi:	—	jhi:-ϕ
'we' (xcl)'	ji-puN	—	ji-mi-ϕ
you (pl.)'	chA-puN	—	chA ¹ mi-ϕ
'they'	A-puN	—	A-mi-ϕ
'they (yonder)'	huN-pu ² N	—	huN-pini-ϕ
'these'	thA-puN	—	thA-mi-ϕ
'kings'	juju-pu ² N	—	juju-pini-ϕ

¹ S.Chi-

² medial /u/ of the final syllable of the Nom is replaced by /i/, and /ni/ is added finally in Gen.

<u>Meaning</u>	<u>Nom</u>	<u>Obl.</u>	<u>Gen.</u>
'good one'	bhī:-mha	bhī:-mha-siya-	bhī:-mha-siya-∅
'book'	saphu	saphu-ya-	saphu-ya-∅
'good one'	bhi-N-gu	bhi-N-gu-ya-	bhiN-gu-ya-∅
'children'	mAca-tA	mAca-tA-ya-	mAca-tA-ya-∅
'this'	thwA	thwA-ya-	thwA-ya-∅
'who'	su	su-ya-	su-ya-∅
'wife'	misa	misa-ya-	misa-ya-∅
'that'(yonder)	huN	huN-ya-	huN-ya-∅
'you'	chA	chA-N-	chA-N-∅

3.2.2.2 Oblique forms:

Before the addition of some case suffixes except the nominative case suffix, all nouns and pronouns except the 1st person sg. prn. /ji/ 'I' undergo some changes in their shapes. These changes are attributed to the addition of an oblique suffix. The oblique suffix has various shapes depending upon the type of the noun/prn. that takes it, and also depending on the case suffix that follows the oblique base. An analysis of the oblique markers show that the following syllables either individually or in some combinations function as oblique markers with nouns and prns.:

sa, si, se, sya, nA, na, ya, lA, khA.

As noted above only the 1st person sg. prn. /ji/ 'I' does require any oblique marker throughout its inflection for case:

<u>Meaning</u>	<u>Nom</u>	<u>A-I-Ab.</u>	<u>Loc.</u>	<u>Dat.</u>	<u>Gen.</u>
'I'	ji	ji-N	ji-ke	ji-ta	ji- \emptyset

Compared to this all the other prns. and nouns require one or the other oblique marker in their inflection E.g.,

<u>Meaning</u>	<u>Nom</u>	<u>A-I-Ab</u>	<u>Loc.</u>	<u>Dat.</u>	<u>Gen.</u>
'drum'	khiN	khiN-nA-N	khiN-khA-e	khiN-ya-ta	khiN-ya- \emptyset

The first morpheme in the non-nominative forms is the noun-root. The last morpheme is the case-marker. The remaining middle portion is the oblique marker used for the noun are /nA/ in animate sense and /khA/ in inanimate sense in A-I-Ab, /khA/ in locative case, /ya/ (optionally used) in dative and obligatorily in genitive case.

The distribution of the allomorphs of the oblique suffix is discussed while taking the category of nouns and prns. as the basis. For this purpose nouns and prns are grouped into ten categories. The categorization, in the case of categories 2 to 10 is based on semantic, grammatical and phonological criteria.

Category 1:

This category includes six pronouns. These pronouns do not share any common phonological or grammatical feature. Hence this category is a list of residue forms only. The prns. are listed below along with the oblique markers that they receive in various cases:

Paradigm

<u>Meaning</u>	<u>Basic/Nom</u>	<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'who'	su	su-na-N	su-ya-ke	su-ya-ta	su-ya- ϕ
'that' (anim)	wa	wa-N	wa-ya-ke	wa-ya-ta	wa-ya- ϕ
'this' (anim)	thwA	thwA-N	thwA-ya-ke	thwA-ya-ta	thwA-ya- ϕ
'any' (indefinite anim) (Nom. suN)	sunAN	sunAN-nAN (sunA-nAN)	sun-ya-ke (su-ya-keN)	sun-ya-ta (su-ya-taN)	sun-ya- ϕ (su-yaN)
'self' reflexive prn (Nom. thA:)	thAwA	thAwA-N	thA:-ya-ke	thA:-ya-ta	thA:-ya- ϕ
'you'	chA	chA-N	chA-N-ke	chA-n-ta	chA-N- ϕ

=====

Category 2 :

This category includes two inanimate pronouns /chuN/ 'a little (adj. of quantity or indefinite numeral adj)' and /chukiN/ 'any (indefinite inanimate pronoun), and inanimate nouns ending in a long nasalized vowel, velar nasal or a vowel sequence. They receive the oblique marker /khA/ in A-I-Ab and Loc, and /ya/ optionally in Dat and obligatorily in Gen.

Following is the list of nouns that belong here:

chuN	'a little'
chukiN	'any'
I:	'sickle'
khiN	'drum (a musical instrument)'
kiN	'asafoetida'
hA(:)thAN	'soap-nut'
dhuN	'incense-stick'
simī:	'bean'
kArāi	'frying pan'
sAlai	'matches'
tai	'tie'
lAtaī	'kite-boöbin'
kAn	'cowry'
khAn	'the residue from which the juice is extracted'
jhAu	'sealing wax'
sAu	'cow-dung'
dhAu	'curd'

khAi	'phlegm'
lAī	'radish'
kAi	'boil'

Sample paradigm:

<u>Meaning</u>	<u>Basic/ Nom</u>	<u>Case forms</u>			
		<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'a little'	chuN	chuN-khA-N	chuN-khA-e	chuN-(ya)-ta	chuN-ya-∅
'drum'	khiN	khiN-khA-N	khiN-khA-e	khiN-(ya)-ta	khiN-ya-∅
'sickle'	ī:	ī:-khA-N	ī:-khA-e	ī:-(ya)-ta	ī:-ya-∅
'curd'	dhAu	dhAu-khA-N	dhAu-khA-e	dhAu-(ya)-ta	dhAu-ya-∅

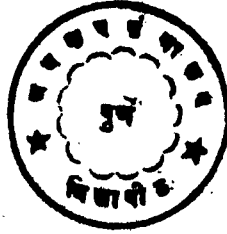
Category 3:

This category includes inanimate nouns ending in /ē/. They receive the oblique marker /khA/ optionally in A-I-Ab and Loc, /ya/ optionally in Dat and obligatorily in Gen. Following is the list of the nouns that come under this category:

kē	'soup prepared from the pulses'
chē	'house'
mē	'song'
mhē	'gunny-sack'
sē	'liver'

Sample paradigms:

<u>Meaning</u>	<u>Basic/ Nom</u>	<u>Case forms</u>			
		<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'house'	chē	chē-(khA)-N	chē-(khA)-e	chē-(ya)-ta	chē-ya-∅
'gunny sack'	mhē	mhē-(khA)-N	mhē-(khA)-e	mhē-(ya)-ta	mhē-ya-∅

Category 4 :

Pl. nouns containing the pl. marker /pini/ ~ /puN/ and all pl. prns. are grouped here. They take the oblique marker /sA/~ /se/ in A-I-Ab. They do not take any oblique marker in Loc, ^{are} Dat, and Gen. All the pl. prns. that belong to this group listed here:

ji-puN 'we(excl)'	chika:-puN 'you(hon)'
jhi:-puN 'we(incl)'	thwA-puN 'these'
chi-puN 'you'	thwAekA:-puN 'these(hon)'
chA:pwA:-puN 'you(most hon)'	A-pu:N 'they'
thA:-puN 'self(refl.)'	wAekA:-puN 'they (hon)'

Following are some of the nouns that belong to this group:

kae-puN	'sons'
.Ata-puN	'sisters (elder)'
juju-puN	'kings' etc.

Sample paradigm:

<u>Meaning</u>	<u>Basic/Nom</u>	<u>Case form</u>
		<u>A-I-Ab</u>
'we(excl)'	ji-puN	ji-mi-sA/se-N
'we(incl)'	jhi:-puN	jhi:-sA/se-N
'kings'	juju-puN	juju-pini-sA/se-N
'sisters'	Ata-puN	.Ata-pini-sA/se-N

Category 5:

This category includes the 3 per. sg. prn. /huN/ 'that (yonder)' in animate sense and sg. anim. nouns ending in /vN/ or vv/. They receive the oblique marker /nA/ in A-I-Ab, /ya/ optionally in Loc and Dat, and obligatorily in Gen. E.g.,

huN	'that(yonder)'	mAī	'girl'
byaN	'frog'	dhai	'wet nurse'
nAKhiraN	'voracious eater'	bAtaī	'quail'
haraN	'a male name'	kAu	'black smith'
uī	'a mad woman'	hAi	'centipade'
nAī	'a female butcher (occupational caste)'	bhAu	'son or younger brother's wife'
			cat

Sample paradigm:

<u>Meaning</u>	<u>Basic/ Nom</u>	<u>A-I-Ab</u>	<u>Case form</u>		
			<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'that(yonder)'	huN	huN-nA-N	huN-(ya)- ke	huN-(ya)- ta	huN-ya-∅
'frog'	byaN	byaN-nA-N	byaN-(ya)- ke	byaN-(ya)- ta	byaN-ya-∅
'girl'	mAi	mAi-nA-N	mAi-(ya)- ke	mAi-(ya)- ta	mAi-ya-∅
'eat' daughter-in-law'	¹ bhAu	bhAu-nA-N	bhAu-(ya)- ke	bhAu-(ya)- ta	bhAu-ya-∅

¹ Note that the noun /bhAu/ 'cat' and daughter-in-law has separate old basic forms /bhAti/ 'cat' and /bhAli/ 'daughter-in-law' which are commonly used even these days by the people of old generation. They come under category 7.

Category 6:

All pl. nouns that contain the pl. suffix allomorph /tA/ are included here. They receive the oblique marker /yasa/~ /se/ in A-I-Ab, and /ya/ in Loc, Dat, and Gen. E.g.,

mAca-tA	'children'	misa-tA	'women', 'wives'
mAnu:-tA	'men'	ki:-tA	'insects'
khica-tA	'dogs'	saphu:-tA	'books'

Sample paradigm:

<u>Meaning</u>	<u>Case forms</u>				
	<u>Basic/ Nom</u>	<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>	<u>Gen.</u>
'children'	mAca-tA	mAca-tA-yasa /se-N	mAca-tA-ya -ke	mAca-tA- ya-ta	mAca-tA -ya-∅
'books'	saphu:- tA	saphu:-tA- yasa/se-N	saphu:tA- ya-ke	saphu:- tA-ya-ta	saphu:-tA- ya-∅

Category 7:

The following are included in this category:

- (a) All simple sg. anim. nouns.
- (b) /mha/, the adj. of indefinite quantity used in nominal sense meaning 'fewer (anim)'
- (c) /AthiN/ a prn. used with reference to animate beings whose name is not immediately recollected. They receive the oblique marker /ya/ optionally in Loc and Dat and obligatorily in Gen. They take no oblique marker in A-I-Ab.

E.g.,

mha	'fewer'
misa	'wife'
khica	'dog'
Sita	'a female name'
Ata	'elder sister'
kija	'younger brother'
bhAti	'cat'
bhAli	'daughter-in-law'
AthiN (Nom-AthinA)	

Sample paradigm:

<u>Meaning</u>	<u>Basic/</u> <u>Nom</u>	<u>Case forms</u>		
		<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'fewer'	mha	mha-(ya)-ke	mha-(ya)-ta	mha-ya- \emptyset
'	AthiN	AthiN-(ya)-ke	AthiN-(ya)-ta	AthiN-ya- \emptyset
'younger brother'	kija	kija-(ya)-ke	kija-(ya)-ta	kija-ya- \emptyset
'wife'	misa	misa-(ya)-ke	misa-(ya)-ta	misa-ya- \emptyset

Category 8:

The following are included in this category:

- (a) simple inanimate nouns
- (b) inanimate nouns derived by adding the suffix /gu/
- (c) /mha/ fewer (in inanimate sense)
- (d) AthiN (in inanimate sense)

They take the oblique marker /ya/ optionally in Dat, and obligatorily in Gen. They do not take any oblique marker in A-I-Ab and Loc.

E.g.,

saphu:(-li)	'book'
cAkku	'knife'
kA:ti	'saw'
bhiNgu	'good one'
bā:la:gu	'nice one'
gu:gu	'torn one'
mha	'fewer things'

AthiN

(Nom AthiN) 'a prn. used with reference to inanim things the name of which is not immediately recollected'

Sample paradigm:

<u>Meaning</u>	<u>Case forms</u>		
	<u>Basic/Nom</u>	<u>Dat</u>	<u>Gen</u>
'book'	saphu:(-li)	saphu:-(ya)-ta	saphu:-ya-∅
'new one'	nhu-gu-(ya)-	nhu-gu-(ya)-ta	nhu-gu-ya-∅
'fewer'	mha	mha-(ya)-ta	mha-ya-∅
	AthiN	AthiN-(ua)-ta	AthiN-ya-∅

Category 9:

The cl. /mha/ and all derived sg. anim nouns ending in the anim. sfx. /mha/ are grouped here. They take the oblique

marker /*(ya) sinA*/ optionally in A+I-Ab, /*(ya)si(ya)*/ obligatorily in Loc and Dat. In Gen. there are two possibilities: when the inflected noun is to be followed by another noun the oblique marker /*(ya) siya*/ is used. But when the inflected noun is to be followed by one of the noun deriving suffixes /*mha*/ or /*gu*/, the oblique marker /*(ya) si (ya)*/ is used.

E.g.,

ba:la:-mha	'pretty one'
haku-mha	'black one'
swAjha-mha	'sober one'
nyAmha	'two (animate beings)'
Na-mha	'five (anim. beings)'
thwA-mha	'this many (anim. beings)'

Sample paradigm:

<u>Meaning</u>	<u>Basic/ Nom</u>	<u>Case forms</u>				<u>Gen.</u>
		<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>		
'Black one'	haku-mha	haku-mha- (ya) sinA se-N	haku-mhA -(ya)si (ya)-ke	haku-mha- (ya)si (ya)-ta	(a)	haku-mha -(ya)siya-∅
					(b)	haku-mha- -(ya)si(ya) -mha/gu
'hundred anim'	sachi-mha	sachi-mha -(ya)sinA se-N	¹ Sachi-mha -(khA)-e			

¹ when the noun denotes a number of persons then the oblique marker /*khA*/ is optionally added to the cl/*mha*/ in Loc in B i.e., the noun is treated as inanimate though it is an animate noun.

Category 10

This category includes the following:

(a) prns. meaning 'all', 'many'

yA(k)kwA 'many' sAk(k)wA- 'all'

phu(k)kA 'all' byak(k)A 'all'

dA(k)kwA 'all'

(b) Nominals derived from the verbs by adding the sfx. /-kwA/ and meaning 'as many as'

E.g.,

dha-kwA 'as many as one says (dha- 'to say')

si-kwA 'as many as one knows' (si- 'to know')

phA-kwA 'as many as one is able to do' (phA- to be able' etc.

All these forms are divided into two groups (A) those used in animate sense and (B) those used in inanimate sense.

Group A: These forms receive: /sinA/~se/ oblique marker in A-I-Ab /si (ya)/ in Loc and Dat, and /siya/ in Gen.

Sample paradigm:

<u>Meaning</u>	<u>Basic/ Nom</u>	<u>Case form</u>			
		<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'all'	phu-kwA	phu-kwA- sinA-/se-N	phu-kwA -si(ya)-ke	phu-kwA- si(ya)-ta	phu-kwA-si -ya-ø
'many'	yA-kwA	yA-kwA- sinA-/se	yA-kwA-si (ya)-ke	yA-kwA- si(ya)- ta	ya-kwA- siya-ø
'as many as one can say'	dha-kwA	dha-kwA- sinA-/se -N	dha-kwA- si(ya)-ke	dha-kwA- si(ya)-ta	dha-kwA- siya-ø

Group B:

These forms receive one oblique marker /ya/ optionally in Dat. and obligatorily in Gen. They do not take any oblique marker in Loc

In A-I-Ab they may receive the oblique marker /nA/:

Sample paradigm

<u>Meaning</u>	<u>Case form</u>			
	<u>Basic/Nom</u>	<u>A-I-Ab</u>	<u>Dat</u>	<u>Gen</u>
'all'	phu(k)-kwA	phu(k)-kwA nA-N	phu(k)-kwA -(ya)-ta	phu(k)-kwA- ya-ø
'many'	yA(k)-kwA	yA(k)-kwA- nA-N	yA(k)-kwA- (ya)-ta	yA(k)-kwA- ya-ø
'as many as one can do'	phA(k)-kwA-	phA9k)-kwA- nA-N	phA(k)-kwA -(ya)-ta	phA(k)-kwA- ya-ø

Category II:

This category includes the following inanimate pronouns:-

- (a) interrogative and relative or conjunctive pronouns /chu/ 'what', /gwA/ 'which'
- (b) Demonstrative /wA/ 'that (rem)' /thwA/ 'this(pro)' /huN/ 'that (yonder)' take the oblique marker /ki/ in A-I-Ab and Loc, and /ki(ya)/ in Dat and ki(ya) in Gen.

Sample paradigm

<u>Meaning</u>	<u>basic/ Nom</u>	<u>Case form</u>			
		<u>A-I-Ab</u>	<u>Loc</u>	<u>Dat</u>	<u>Gen</u>
'what'	chu	chu-ki-N	chu-ki-i	chu-ki (ya)-ta	chu-ki-ya- \emptyset
'which'	gwA (gu-)	gu-ki-N	gu-ki-i	gu-ki (ya)-ta	gu-ki-ya- \emptyset
'that'	wA (u-)	u-ki-N	u-ki-i	u-ki(ya)- ta	u-ki-ya- \emptyset
'this'	thwA (thu-)	thu-ki-N	thu-ki-i	thu-ki (ya)-ta	thu-ki- ya \emptyset
'that (yonder)'	huN	huN-ki-N	huN-ki-i	huN-ki (ya)ta	huN-ki- ya \emptyset

3.2.2.3 Outlines of Case-functions1) Nominative:

Newari is a type of Ergative language as seen by the fact that the subject of an intransitive sentence or the direct object of a transitive sentence is marked for nominative case whereas the subject of a transitive sentence is in agentive Case:

ra:m dyAn-A

Ram (Nom) sleep (pa dj)

Ram slept

ra:mA-N sita khan-A

Ram(A) sita (Nom) see (pa dj)

Ram saw sita

ra:mA-N sita-ya-ta sA:t-A-lA
Ram(A) sita (Dat) call (pa dj)
Ram called sita

Complement of a verb is in Nomina tive form:-

sita ridAr jul-A
 sita(Nem) reader(Nom) become (pa dj)
 Sita became a reader

2) Agentive:

A noun in Agentive form functions as a subject (doer or causer of an action denoted by the verb) of a transitive sentence:

wa-N ji-ta dal-A
he(A) I-Dat beat (padj)
 He beat me.

phAsA-N lApte puik-A-lA
wind(A) leaf (Nom) blow off (pa dj)
wind blew off a leaf

3) Instrumental:

A noun in Instrumental form functions as an implement or tool in an action. Tools, bodily parts, natural forces, animate nouns (when it works as an instrument), vehicles used as conveyances, abstract nouns used as manner or cause may be realized in instrumental case:-

wA-N mwAgAlA-N khwA:siN tAcchya-tA
 he(A) hammer(I) wall-nut(Nom) break (pa dj)
 He broke wall-nut with a hammer

wA-N tutiN bA:l thwa-tA
 he (A) foot(I) ball(Nom) hit (pa dj)
 He hit the ball with his foot

wA-N chē mi-N nAk-A-lA
 he(A) house(Nom) fire(I) feed (pa dj)
 He set fire to the house (lit He caused fire to eat the house)

wA-N sita-N/ya-ta pA~~x~~ cwAk-A-lA
 he(A) sita(I/Dat) letter (Nom) write (caus pa dj)
 He caused sita to write a letter.

Anim-noun who is caused to do sth can optionally be realized in Dative form too'

The vehicle-instrument used as conveyance can optionally be realized in locative as well as in instrumental forms:

ji baiskAlA-N/e wA-ya
 I (Nom) bicycle(I/Loc) come (pa dj)
 I came by bicycle

It is interesting to note that big enclosed vehicles like aeroplane, train etc. are preferrably used in instrumental form, and the small open vehicles like motor-cycle, bicycle etc. usually receive locative marker.

wA tAmA-N mi ju-lA
 he (Nom) anger(I) fire (Nom) be (p adj)
 He became very angry (lit. He became fire with anger)

tA: lwAcA-N wA si-tA
serious illness (I) he(Nom) die (pa dj)
 He died of serious illness

bhwathA: nAnA-N wA pihaN wan-A
 ragged clothes(I) he (Nom) out go (pa dj)
 He went out with (wearing) ragged clothes.

In some cases, manner may be optionally realized in locative as well as in instrumental forms:

wA-N tAmA-N/e khica-ya-ta da-lA
 he(A) anger(I/Loc) dog (Dat) beat (pa dj)
 He bet dog with/in anger

4) Ablative:

A noun in Ablative functions as a source from which sth. separates or as a path from where one goes:

sima-N hA: hal-A
tree (Ab) leaf (Nom) fall down (pa dj)
 leaves fell down from a tree

ji-N ra:m-ya-ke saphu: kA-ya
 I (A) Ram (Ab) book(Nom) take (pa cj)
 I took a book from Ram

ji nepalA-N wA-ya
 I(Nom) Nepal(Ab)- come (pa dj)
 I came from Nepal

5) Dative:

A Dative base functions as an indirect object of a transitive verb. Experiencer, beneficiary, purpose, animate nouns collocated with certain verbs etc. may be realized in Dative form:

ji-N wA-ya-ta saphu bi-ya
 I(A) he(Dat) book (Nom) give (pa cj)
 I gave him a book

Ji chA-n-ta nap-la:-ye-dhA-ka:/tA: wA-ya
 I(Nom) you (Dat) meeting (Dat) come (pa dj)
 I came to meet (for meeting) you

ji-ta la dA:
 I(Dat) emph be (Hab)
to/for me it is there

With the use of the verb /wA-/ 'come' the experiencer is realized in dative as well as in Genitive form:

sita-ya (ta)/(ya)ta jwA:r wA-lA
sita (Gen/Dat) fever (Nom) come (pa dj)
 Sita suffered from fever (lit sita's fever came/fever came to sita)

Animate nouns as patients allocated with certain verbs like da- 'beat', ghwa- 'push', thwa- 'kick', cwa- 'hit by leg' etc. are realized in dative form whereas inanimate or non-human nouns as patients with the same type of verbs are realized in nominative form:

wA-N	<u>ra:m - ya - ta/saphu</u>	sal-A
he(A)	<u>Ram(Dat)/book(Nom)</u>	pull (pa dj)
He pulled <u>Ram/book</u>		

In the sense of benediction the noun denoting the beneficiary will be realized in dative or genitive form:

<u>sita-ya(tA)/(ya) tA</u>	jAe	jui	ma
<u>Sita-Gen/Dat</u>	goodness be	benedictive-pt	

Let sita be by goodness (lit let goodness be of/for sita)

However genitive form, in this respect, is preferable

6) Locative:

A noun in locative case denotes location:

wA	<u>puknuli-i</u>	dhAlAN	bwa-Na	cwAn-A
he (Nom)	<u>lake-(Loc)</u>	swim (pa p)	continue(pa dj)	
He was swimming <u>in a lake</u>				

Possession with an animate noun can be denoted by Locative as well as genitive bases:

khica-ya/ke nā tuneu sAkti dA:
 dog(Gen/Loc) smelling-power be (Hab)
 dog has smelling power (lit. smelling power is in/with dog)

7) Genitive

Genitive base works as an adjective to the possessed noun:

ra:m -ya- (gn) saphu:
Ram - Gen-(cl) book (Nom)
Ram's book

Price-ratio can optionally be marked by genitive marker /ya/ or instrumental marker /N/:

alu kilwA-N/-ya khurka wA-N
 potato kilogram(I/Gen) six rupees cost(Hab)
 One kilo potatoes costs six rupees

Obligation or Voluntary action denoted by an auxiliary verb /mal-/ 'need' after the main verb in infinitive stem causes the doer (which is semantically agentive) to be realized in genitive form:

wA-ya me hal-e ma:
he(Gen) song(Nom) sing(Inf.) need (Hab)
He needs to sing a song

sita-ya bwAn-e ma:
sita(Gen) read(Inf.) need (Hab)
sita needs to read

Experiencer with certain verbs of feeling is realized
in Genitive form:

ra:m ya nhyA: wAck-a cwAn-A

Ram (Gen) sleep come-caus.pap continue (pa dj)

Ram was sleeping

(lit Ram was causing himself to sleep)

3.3 Nominal Compounds:

A nominal compound is made up of two or more bases with or without change in their shapes. Nominal compounds can be categorized into (1) subordinate, (2) coordinate (3) idomatic types.

3.3.1 Subordinate Compounds:

The general meaning of the last component (the meaning of which is more important than that of other(s) is restricted or modified by the preceding one. Subordinate compounds can further be divided into (1) determinative, (2) comparative, (3) compound caused by the deletion of the medial component, (4) appositional, and (5) numeral types.

3.3.1.1 Determinative Compound

Determinative compounds are formed by deleting the case-suffix of the first component:

<u>N1</u>	<u>N2</u>	<u>N3</u>
mAca-ya-ta baby (Dat)	kwAbi:mha = one who carries	mAca kwA-bi:mha, 'one who carries a baby'
jalAe waist (Loc)	occur-cl cwAngu la= flesh	jā-la, 'flesh that was on the waist'
mikha eye(I) blind	kā:mha	mikha kā:, 'blind by eye'

<u>N1</u>	<u>N2</u>	<u>N3</u>
Aca:r-ya-ta	kuliN	= Aca:r-kuliN
pickle-Dat	a clay-pot	'kuliN' for fermenting the pickles'
che-ya	thuwa:	= chē-thuwa:,
house-Gen	owner	'house-owner'

3.3.1.2 Comparative Compounds:

Comparative compounding formed by deleting the comparative particle /theN/ 'like' as in:

khica ya	theN	ja:gu	tuti=	khica-tuti
dog-Gen	like - cl	leg		leg which look like that of a dog
maKA(:) ya	theN	ja:gu	pali =	maKA:pali
monkey Gen	like - cl.	sole	of feet =	sole of feet which look like those of a monkey.
duru	theN	ja:gu (tuyu:gu)	lwAhĀ =	duru -lwAhĀ
milk	like - cl	(white cl)	stone =	The stone which look like milk (the stone which is as white as milk)

3.3.1.3 Compound caused by the deletion of the medial component(s):

jya	yae-gu	pAsA:	=	jya -sA:
work	to do -cl	shop	=	work-shop

3.3.1.4 Appositional Compounds:

<u>Adj</u>	*	<u>N</u>	=	<u>N</u>
waū		bhAttu		waū bhAttu
green		bird		parrot

<u>Adj</u>	+	<u>N</u>	=	<u>N</u>
hyaū		mAca		hyaū mAca
red		baby		neonet
tA:		mi		tA:mi
big/great		man		rich man

A noun can precede an adjective:

<u>N</u>		<u>Adj</u>	=	<u>N</u>
misa		hyA:		misa hyA:
wife (here woman)		enticed		lustful man

3.3.1.5 Numeral Compounds:

<u>Nr</u>		<u>Nr/N</u>	=	<u>Nr</u>
nyA		sA:		nyA sA:
two		hundred		two hundred

In certain types of numerals the coordinative particle /N/ will be present:

sA: (-lA)	sA: (-lA)	=	sAlA-N sA:
hundred	hundred		hundreds

3.3.2 Coordinate Compounds:

These compounds denote either collective or contrastive meanings. The componential nouns, in these compounds, are independent of each other:

A. Collective:

la wA lusi	=	la ~ lusi
flesh and nail		intimates (lit. flesh, near to the nail and nail (when separated causes intense pain))

misa wA mijAN = misa-mijAN
 wife and husband spouse

B. Contrastive:

na: wA mi = na:-mi
 water and fire enmity
 thApu: kwA pu: =thApu:-kwApu:
 act of turning up act of turning down sexual activity

3.3.3 Idiomatic Compounds:

The total meaning of an idiomatic Compound is different from that of components:

mAsi bhWAN = mAsi - bhWAN
 ink paper carbon-paper
 gAN lwAe gAN-lwAe
 dry disease tuberculosis
 cici (baby talk) papa (baby talk) cici-papa
 meat sweets act of preservation with great affection
 lū jhaNgA = lū-jhaNgA
 gold bird a person from whom one can make a good profit
 rugA: sya: kuti = rugA: sya: kuti
 heart painful particle miser
 meaning a person
 ha- pu =hapu
 steam seed cooked rice (baby talk) (lit. steamed seed)

3.4. Pronouns

The following are the types of Pronouns: (I) Personal (II) Demonstrative and Interrogative and (III) others.

3.4.1 Personal Pronouns:

Personal pronouns show distinction between first, second and third persons. First person plural has exclusive and inclusive distinction. First person singular /ji/ 'I' will obligatorily take plural marker /-puN/ to form its plural exclusive counter-part, and the first person inclusive plural base /jhi:/ 'we' will optionally take the plural marker /-puN/.

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In the second and third person honorific and non-honorific (including the most honorific) distinction is there. Non-honorific second person singular /chA/ 'you', third person /wA/ 'he', 'that' and their respective plural forms /chi-puN/ 'you', /A-puN/ 'they' are used for the juniors, people of inferior casts and others.

Honorific second person singular /chi/ 'you' will obligatorily take the plural marker /-puN/ to denote non-honorific plural and optionally to denote honorific singular. Its honorific plural form will take /-k(-A(-:))- / before the plural marker. Honorific singular third person /wAekA:-puN/ are used for the seniors, people of superior caste. The most

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honorific singular /chA: puN/ and its plural counter part /chA: (lA:) pwA: (lA:) puN/ in the second person, similarly /wAs(A) pwA:lA:/ and its plural counter-part /wAs(A)pwA:lA:puN/ in the third person are used for gods, kings, members of royal family, Brahmins, and Buddhist priests.

Paradigm of Personal pronouns:

<u>Person</u>	<u>Sg</u>	<u>Pl.</u>
Ist	ji	ji-puN(excl) jhi:(-puN) (incl)
2nd	chA (non-hon) chi(puN)(hon) chA:-puN	chi-puN chi-k(-A(-:))-puN chA: pwA:-puN
3rd	wAekA:(hon.rem) thwAekA: (hon.prox) wAs(A)pwA:lA:(most hon. rem) thwAs(A)pwA:lA: (most hon. prox.)	wAekA:-puN thwAekA:-puN wAs(A)pwA:lA:-puN thwAs(A)pwA:lA:-puN

3.4.2 Demonstrative and Interrogative Pronouns

Demonstrative pronouns are the third person pronouns. They have remote and proximate distinction. /wA/ 'he (rem)', /thwA/ 'this(prox)' /huN/ 'that (extreme rem)' /amu/ 'that' (far from the addresser, but near to the addressee)' have their distributive plural forms which are the bases in

reduplication. Plural suffix /-puN/ will be added to form their simple plural counterparts.

Interrogative pronoun /su/ 'who' occurs for human beings, /chu/ occurs for non-human beings, and /gwA/ 'which on what particular spot' occurs both for animate and non animate nouns. For anaphoric definite form animate classifier /mha/ and inanimate classifier /gu/ are added to /gu (gwA)/:

gu-mha 'which particular animate being'

gu-gu 'which particular thing'

3.4.3 Other types:

Besides the above major types of pronouns there are some other pronouns. Interrogative (intr.) pronoun also have conjunctive meaning:

su wALA wA jimi pasa khA:

who came that my friend is(hab)

'That who came is my friend'

chA-N chu hAya wA jita ma:

you(A) what brought that I(Dat) need (hab)

'That what you brought I need'

Indefinite pronouns are derived by adding the emphatic suffix /N/ to the interrogative base:

Interrogative BaseIndefinite form

su 'who'	su-N 'any' (anim)'
chu 'what'	chu-N 'any' (inanim)
gu-mha 'which one (anim)'	gu-mha-N 'any one (anim)'
gu-gu 'which one (in anim)'	gu-gu-N 'any one (in anim)'

/thA:/ 'self' is the reflexive pronoun.

Demonstrative, interrogative and other pronouns have distributive (dist.) plural forms which are formed by reduplicating the base themselves:

Dem baseDist. base

wA 'he'	wA wA 'he and he'
thwA 'this'	thwA thwA 'this and this'
huN 'that (yonder)'	huN huN 'that and that'

Intr. baseDist. baseSimple pl.

su 'who'	su su 'who and who'	su-puN
chu 'what'	chu chu 'what and what'	-
gwA 'which on what (=gu) particular spot'	gwA gwA 'which and which on what particular spots'	gu-puN

Rfl. baseDist. baseSimple pl.

thA: 'self'	thA: thA: (puN) selves (one by one)	thA: puN 'selves'
-------------	--	----------------------

<u>Indef. form</u>	<u>Dist. form</u>	<u>Simple Pl.</u>
su-N 'any (anim)'	su n suN 'somebody (one by one)'	-
chu-N 'any (inanim)'	chuN chuN 'something (one by one)'	-
gu-mhaN 'any parti- cular person'	gu-mha gu-mha 'some parti- cular persons (one-by-one)'	-
gu-guN 'any particular object'	gu-guN gu-guN 'some parti- cular objects (one by one)'	-

3.5 Numerals

Numerals from 'one' to 'ten' and numerals 'hundred', 'lakh' and 'crore' are monomorphemic. They are called simple numerals. The rest of the numerals are formed by the combination of two or more simple numerals. These are called compound numerals.

1. Numeral base/one/: This has two allomorphs /chA/ and /chi/. /chA/ occurs before classifiers as well as words denoting quantity:

chA gA: ā 'one mango'

chA mAna (=chAmna), 'one mana'

/chi/ occurs after a noun denoting-

(1) Certain units of measures:-

pha chi measure of eight manas

ku:-chi measure of two manas

mhu-chi one fistful

kwAla-chi span

cwA kwAla-chi the distance between the tip of the thumb and the tip of little finger when the hand is fully extended with the middle fingers folded.

ku-chi the distance between the elbow and the tip of middle finger

Aū-chi breadth of a finger

-gwA: chi breadth of sth.

(supA: gwA:chi straw's breadth)

(2) Periodical units:-

dā-chi (= da-chi) = 'one year'

la-chi 'one month '

ghAu-chi 'one ghAu'

(3) Counting units:-

dWA:-chi one thousand

sa-chi one hundred

(4) Fractional units:-

bA-chi half of any amount

jA:-chi one-fourth of a rupee

dan-chi one-fourth of a pice

cA-kAn-chi, one-fourth of a mana

(5) One-whole units:

nhi-chi one whole day

ca-chi one whole night

bhWA-chi one whole joint family

maca-chi one whole small family restricted in one's
own parents and children (excluding others
of branch-relations)

2. Numeral base 'three' has two allomorphs:- /swA/ and /swAN/.

/swAN/ occurs before the classifiers /gu:/and /gA:/:

swAN-gA: dhyAba three pice

swAN-gu: ज्या three works

/swA/ occurs else-where:

swA-pa- mari	'three sweet-meats (flat in shape)'
swA-ku:-gwAē	'three pieces of nuts'
swA- ju- lAkaN	'three pairs of shoes'
swA- twa: -suka	'three broken pieces of threads'
swA- la	'three months' etc.

3. Numeral base 'four' has three allomorphs /pi/, /pyA/, and /pyAN/. /pi/ is used as recitative form in counting. It is also used in forming the numeral 'forty'. Recitative form in counting chA 'one', nyA 'two', swA 'three', pi 'four', Na 'five', khu 'six' nhAe 'seven', cya 'eight', gu 'nine', hi 'ten'.

pi-i = pi: 'forty'

/pyAN/ occurs before the classifiers /gu:/ and /gA:/:

pyAN-gu: aNgu:	'four rings'
pyAN- gA: ghAri	'four watches'

/pyA/ occurs elsewhere:

pyA-pa mari	'four sweet-meats'(flat in shape)
pyA-ca: ghA:ca:	'four toy-rings'
pyA-mha mAnu:	'four persons'
pyA-la	'four months'
pyA-dā	'four years' etc.

4. Numeral base 'nine' has two allomorphs /guN/ and /gu:/.

/guN/ occurs before the classifiers /gu:/ and /gA:/:

guN-ga: dhyAba 'nine pice', guN-gu: khā 'nine facts'.

/gu/ occurs elsewhere:

gu-mha mAnu: 'nine persons', gu-phi tuphi 'nine brooms',
gu-dā 'nine years', gu-nhu 'nine days' etc.

5. Numeral base 'hundred' has two allomorphs /sA:/ and /sA/.
/sA/ occurs before /chi/ and /sA:/ occurs elsewhere:

sA-chi 'one hundred', nyA sA: 'two hundred', swA sA: 'three
hundred', gu sA: 'nine hundred' etc.

6. Following numeral bases have one form each:

'two' myA, 'five' Na, 'six' khu, 'seven' mhAe, 'eight' cya,
'ten' hi, 'thousand' dwA, 'lac' lakh, 'crore' kwA:ti.

7. Compound numerals are formed from the above numbers:

A. Numerals from eleven to nineteen (11-19) have the following
structure:

'ten' - obl- 'one', 'two' etc.

The numeral 'ten' is followed by the obl. marker /-n-/
which is again followed by the numeral 'one', 'two' etc. to
form 'eleven', 'twelve', etc.

hi-n-chA	'eleven' (ten-one)
hi-n-nyA	'twelve' (ten-two)
hi-n-swA	'thirteen' (ten-three)
hi-n-pyA/pi	'fourteen' (ten-four)

hi-n-Na	'fifteen' (ten-five)
hi-n-khu	'sixteen' (ten-six)
hi-n-nhAe	'seventeen' (ten-seven)
hi-n-cya	'eighteen' (ten-eight)
hi-n-gu	'nineteen' (ten-nine)

B. Compound numerals denoting the multiples of 'tens' (20, 30, 40, etc.) are formed by adding /-i/ or /-e/ to the respective simple bases. Multiples of 'tens' have the following structure:
'two, three etc: - 'ten'

The allomorph of /hi/ 'ten' in this construction are /i/ and /e/. /i/ comes after bases ending in a high vowel, and /e/ comes after bases ending in a low vowel:

nyA-i = ni:	'twenty (two-ten)'
swA-i = sui ~ swi:	'thirty (three-ten)'
pyA-i = pi:	'forty (four ten)'
Na-e = NAe	'fifty (five-ten)'
khu-i = khui: ~ khwi:	'sixty (six-ten)'
nhAe-e = nhAe:	'seventy (seven-ten)'
cya-e = cAe	'eighty (eight-ten)'
gu-i = gui ~ gwi:	'ninety (nine-ten)'

In /nyA/ 'two', /swA/ 'three', /pyA/ 'four', ' the final /-A/ is dropped, before the suffix /-i/ is added. /-w-/ of /swA/ 'three' is optionally changed to /-u/ and /-y-/ of /nyA/ 'two' /pyA/ 'four' is obligatorily changed to /i/

before the suffix /i/ is added. /y/ of /cya/ 'eight' is dropped before the suffix /-e/ is added. Final /u/ of /khu/ 'six', and /gu/ 'nine' is optionally changed to /w/ before the suffix is added. Here the /i/ is long.

In /nhAe-e = nhAe:/ 'seventy' the phonemically long vowel /Ae/ is phonetically short. But when it is followed by other numerals its extra length is optionally deleted:

/nhAe(:) nyA/ 70+2 = 72, nhAe(:), 70+3 = 73 etc.

In /cya-e = cAe/ 'eighty' /-y-/ is dropped, and the final /-a/ by receiving /-e/ suffix is changed into /-Ae/.

Multiples of 'hundred', 'thousand' have the structure:

= x - 'hundred' / 'thousand'

where x stands for any numeral E.g.,

200 'two hundred (two-hundred)'

8032 'eight-thousand-three -ten-two)

All the other compound numerals are formed by adding 'one' to 'nine' after the multiples of 'tens' concerned:

ni: - chA 'twenty one' (20-1)

ni: - nyA 'twenty two' (20-2)

swi: sui-swA 'thirty three' (30-3)

pi: pyA 'forty four' (40-4)

NAe-Na 'fifty five' (50-5)

khwi: khui - khu 'sixty six' (60 - 6)

nhAe(:) -nhAe 'seventy seven' (70-7)

cAe - cya 'eighty eight' (80-8)

gwi:~gui-gu 'ninety nine' (90-9)

Fractionals, multiplicative, & ordinals

1. One half:

The fractional meaning one half has two allomorphs /bA/ and /ba/. /bA/ occurs before /chi/ and means half of an indefinite number, amount or quantity.

E.g.,

bA - chi dākh, half of an indefinite number of grapes.

bA - chi la, half of an indefinite quantity of meat.

bA - chi mAnu:, half of an indefinite number of persons.

/ba/ occurs before classifiers as well as words denoting quantity:

ba-ku:, 'half a piece of sth.'

ba-pu, 'half a lengthy piece of sth.'

ba-ta, 'half a (flat) sweet'

ba-tnwāē, 'half a bundle of sth. (that takes tñwāē cl.)

2. x and half:

/tya/ means 'x and half' here 'x' can stand for the following:

(A) a noun denoting a larger time unit like /la/ month, /dā/ 'year' /lA-tya/ 'one and half month', /dA-tya/ 'one and half year'

Low central vowel /-ā/ of /la/ 'month' and /dā/ 'year' changes to /-A/ before they receive the suffix /-tya/, and in /dā/ the nasalization too is deleted.

(B) A measure word like /mna/ 'mana measure':

/khu-mna tya/ 'six and half mana measure'

(C) The higher numeral /sA/ 'hundred' and /dwA:/ 'thousand'

With these numerals /chi/ is used optionally after /sA/ 'hundred' obligatorily after /dwA:/ 'thousand' when no other numeral proceeds them.

With the higher numerals /sA/ 'hundred', and /dwA:/ 'thousand' /-t̄yā/ stands for half of the numeral viz., 'fifty' and 'five hundred' respectively. In these constructions the element /chi/ 'one' is optional in some cases, obligatory in some and not present in some:-

sA (chi) tya, 'one hundred fifty' '(hundred-(one)-half)'

dwA: chi tya, 'thousand and five hundred' '(thousand-one-half)'

nyA sA: tya, 'two hundred fifty' '(two hundred-half)'

3. One fourth of a rupee:

/jA: chi/ means 'one fourth of a rupee i.e. twenty five pice. Here /chi/ 'one' is obligatory. It can occur after numerals from 'one' to 'ninety-nine'.

E.g.,

chArka jA:chi, 'one rupee and twenty five pice'

'(one rupee one-fourth rupee)'

Sachi wA Narka jA:chi, 'hundred five rupee and twenty five pice'
 (one hundred five rupee one fourth rupee)

It can proceed a numeral with the morpheme /pa:/ 'less'
 intervening:

jA:chi pa: Narka, 'four rupee and seventy five pice'
 (twenty-five pice-less -five rupees)

4. One fourth of a pice:

/dan-chi/ means one fourth of a pice./chi/ does not occur
 after the numeral /nyA/'two' and onward. Final /-n/ of
 /dan/ when not followed by /chi/ 'one' changes into velar
 nasal (nasalization of the preceding vowel /-a-/ in S):
 nyĀ daN (S.dā:), 'two fourth of a pice'
 swA daN (S.dā:), 'three fourth of a pice'

5. Formation of ordinals:

/mha/ and /gu/ function as ordinal suffixes /mha/ is
 used when the qualified noun is animate, and /gu/ if it is
 inanimate. These are added after the classifier that follows
 the numeral:

chA mha mha 'first one', nyA mha mha 'second one'
 swA pa: gu lApte, 'the third leaf' pyAngA: gu alu, 'the
 fourth potato'.

6. Multiplicative:

The multiplicative meaning 'x times' is formed by adding
 /dugĀ:/ to a numeral. It means 'x times the number /quantity'

4. V E R B S

4 VerbStructure:

Verb is composed of a root followed by some suffixes. Suffixes are of two types - derivational and inflectional. Causative formation is the only type of derivation available. Various tense suffixes form the inflectional layer. Derivation of verbs from non-verbal roots is done by means of auxiliaries but not by suffixes. Person concord is not indicated separately in the verb. However past and non-past suffixes maintain a difference between conjunct and disjunct categories to distinguish first person from the rest. The structure of a verb can be represented as follow:

Verbal root + (causative) + inflectional suffix

Quite a few adjectives like /haku/ 'black' etc. seem to function as verbs directly by taking a suffix /ye/ E.g.,haku-labecame black.

This is not treated as derivation of verbs. Because all these cases can be treated to an underlying verb /ju/ 'to become' which is optionally and preferably dropped. /haku-la/ comes from /haku - ju-la/. This is also seen in the case of some classifiers: E.g.,
 ta:-pa-ye 'to become large' comes from /ta:-pa:-ju-ye/

4.1 Canonical shapes:

Verbal roots are mono-syllabic. The only exception is /kutank-/ 'drop'. This may not be a mono-morphemic root. It is possible to derive this from /kutuN - wan-k-/ 'down-go- causative'.

Roots belonging to conjugation classes 1-5 are quite uniform in their shape. Their canonical shapes are the following:

V	u-	open
CV	ka-	take
CCV	kwa-	strike
VC	in-	distribute
CVC	kan-	tell
CCVC	kyAl-	mill

All vowels, except the vowel /e/ can be the radical vowel. Roots of cls. 1-5 can have only a short vowel as their radical vowel.

When a root has an initial consonant cluster, the second consonant in the cluster could be either /y/ or /w/.

The final consonant of a root is generally /l/ or /n/. In a few verbs it is /t/.

A 'long vowel, that too', /A:/ is available only in two roots belonging to cl.6. They are /twA:t/ 'leave', /SA:t-/ 'call'. The length of the /A/ in these roots is due to the

deletion of syllable /lA/ which originally followed the vowel /A/ i.e., (twA:t- from twAlAt-).

Except the root /kutank/ 'drop' whose monomorphenicness is doubtful as explained above. The roots that belong to cl. 7. have the following canonical shapes:

CVC	puk-	'fry in oil or ghee'
CVCC	ghutk-	'shallow'
CCVC	chwa-k-	'sprinkle'

4.2 Derivation

4.2.1 Transitivization and causativization

Transitivization and causativization are the only forms of derivation available in this dialect.

4.2.1.1 Transitivization of roots begining with vd. stops:

Some intransitive roots are converted into transitives by the process of changing the initial vd.unasp. stop into homorganic vl. asp. stop. Following are the roots that undergo such changes

<u>Intransitive</u>	<u>Meaning</u>	<u>Transitive</u>	<u>Meaning</u>
<u>base</u>		<u>base</u>	
(yAg) ga-	be hung	(yAk)kha-	hang
(hwA:) gan-	be bored	(hwA:) khan-	bore
gu-	be torn	khu-	tear
gya-	be afraid	khya-	trighen

<u>Intransitive</u> <u>base</u>	<u>Meaning</u>	<u>Transitive</u> <u>base</u>	<u>Meaning</u>
(kwA:) ji-	be decided	(kwA:)chi-	decide
ju-	be(equational)	chu-	start
jyAl-	be wornout gradually	chyAl-	use
(lwakA) jya-	be mixed	(lwakA) chya-	mix
jwA-	leakout	chwA-	send
dA-	be(existential)	thA-	have sth for the future use
dAl-	be broken	thAl-	break
dan-	stand up	than-	cause sb to stand up
du-/dun-	be dismantled	thu-/thun-	dismantle
dyAn-	sleep	thyAn-	cause sb to sleep
dya-	be in loss	thya-	cause sb.to loose
ba-	be separated	pha-	separate
(CA:) bu-	be broken as threads etc.	(CA:)phu-	break
(maN)bu-	be soaked	(maN)phwA ¹ -	soak
byAn-	be untied	phyAn-	untie
bwa-	run fast	phwa-	divert

1 The radical vowel /u/ is replaced by /wA/ in its causative base.

/-ye/ before they take the causative suffix /-k/. Final /-l/ of bases of cl 5 is dropped before the oblique marker /-ye/:-

<u>Base</u>	<u>Meaning</u>	<u>Causative stem</u>
<u>Cl 2</u>		
gA-	climb	gA-ye-k-
ca-	feel	ca-ye-k-
bi-	give	bi-ye-k-
<u>Cl 5</u>		
il-	smear	i-ye-k-
cal-	be open	ca-ye-k-
jyAl-	wear away	jyA-ye-k-

Cls 1,4, and 6:

Bases of these verbs do not undergo any change:

Cl 1

ki-	obstruct	ki-k-
gha-	link	gha-k-
gu-	be-torn	gu-k

Cl 4

taN	add	tan-k-
thun-	dip	thun-k-
phwAn-	beg	phwAn-k

Cls 6

mhit-	play	mhit-k-
sA:t-	call	sA:t-k-

twA:t-	leave	twA:t-k-
dut-	obtain entry into	dut-k-

Cl 3

As Cl 3 contains irregular forms of vowel ending bases, some of them do not undergo any change (like those of Cl 1) and some of them undergo the change applied to Cl 2, and some will have both forms like those of Cl 1 and Cl 2:

<u>Base</u>	<u>Meaning</u>	<u>Causative stem</u>	<u>Meaning</u>
u-	bark	u-k-	cause (a dog) to bark
khA-	be(equational)	khA-ye-k-	let sth to be
twA-	take off	twA-k-	help sb to take off (the clothes)
		twA-ye-k-	cause sb to take off (the clothes on his own)
thwA-	pluck(flower)	thwA-k-	cause sb to pluck (flowers)
		thwA-ye-k	cause the flower to be plucked by sb. or cause sb to pluck (the flower) in causer's presence.
nA-	eat	nA-k-	feed
		nA-ye-k	cause sb to eat on his own or cause sth. to be eaten by sb. etc.

Bases which end in a /k/ which is either a radical consonant or a consative suffix do not take the causative suffix /-k/. Instead they can be converted into causatives by adding the auxiliary verb /bi-/ 'allow' after the infinitive stem:

<u>Base</u>	<u>Meaning</u>	<u>Infinitive stem</u>	<u>Causative stem</u>
KutaNk-	drop	kutaNk-e	kutaNk-e-bi-
ghutk-	shallow	ghutk-e	ghutk-e-bi
cuik-	put/sth/sb in water to be carried away	cuik-e	cuik-e-bi- etc.

/thAk-/ 'return (having done sth)' does not have causative form.

4.3 Inflection

4.3.1 Conjugation classes

Verb bases are grouped under seven conjugation classes. Each class contains bases that are maximally uniform in their conjugational behaviour. The classification is mostly based upon the final sound of the base.

Class 1 contains vowel-ending bases. These bases receive /t/ allomorph of the past disjunct and /Na/ allomorph of past conjunct. Class 2 contains vowel-ending bases which

receive /l/ allomorph of the past disjunct suffix and /ya/ of past conjunct.

Class 3 contains a mixture of vowel ending bases. Some of them received /t/, some /l/, some both as the allomorph of the past disjunct. They are also irregular in receiving the /Na/, /ya/ allomorphs of the past conjunct.

Class 4 contains bases ending in /n/, class 5 contains bases ending in /l/, class 6 contains bases ending in /t/, and class 7 contains simple and derived bases ending in /k/.

4.3.2 Base Alternants:

The bases of cls. 4 and 5 undergo some changes before the imperative, habitual and causative suffixes:

(1) Before the imperative and habitual suffixes the final /n/ of the bases of cl. 4 is converted into nasalization, and is placed over the last vowel of the full verbal form (the last vowel of either the base or the suffix).

(2) The final /l/ of the bases of cl. 5 is dropped before the imperative and habitual suffixes. It is replaced by /ye/ before the causative suffix.

4.3.5 Base-list of Conjugation classes

These bases appear in the vocabulary at respective places. They are listed here for the convenience of reference. If a base has more than one meaning, only one of the meanings is given here, and the full range of meanings can be seen in the vocabulary:

Class 1

i-	distribute	(kwA:)	ji-	be decided
(var of in-v4)		(tya)ji-		pronunciation to
ka-	be pressed			be distinct and clear
ki-	obstruct	ju-		land
kwa-	strike	jya-		give shape to
kha-	tremble	ta-		cut
khu-	tear	ti-		close as door, pen,
khya-	terrify			knife, shut as eyes
khwa-	kindle fire	tisi-		squeeze
ga-	be sufficed	tya-		borrow
nWA) gi-	be rotten	tha-		weave
gu-	be torn	thi-		pour out liquid
gya-	be afraid			from one vessel to another
gwa-	be kindled	thu-		dismantle
gha-	link	(var. of thun-v4)		
ghwa-	push	thya-		fold
Na-	bite	thwa-		kick
cu-	husk			

ci-	bind	da-	measure
cya-	cut(mechanically)	di-	stop
		du-	collapse
cwa-	stamp by foot	(var of dun-v4)	
cha-	prune	dya-	bear a loss
chi-	dye	dhwa-	be touched
chu-	bake	ni-	count
chya-	mix	nya-	buy
nwa-	rebuke sb far	bhya-	be equipped with
	rebukee's goodness	mwa-	live
nhya-	wear undergarments	ya-	do
pa-	paint	la-	snatch away
pi-	plant	li-	chase
pu-	have burning	lwa-	fight
	sensation	wa-	waste
pya-	plait hair	sa-	become tasty
pha-	dedicate	si-	die
phu-	be finished	su-	be well boiled
pnya-	keep sth aside for		as milk
phwa-	divert	sya-	kill
(li)ba-	be late	swa-	link
bi-	set as sun, moon	ha-	be dashed against
	and other planets		
bu-	be defeated	hwa-	try in oil or ghee
bya	be well washed as		
	clothes		
bwa-	run fast		

Class 2

i-	clean up	khu-	steel
iku-	feel giddy	khwA-	weep
isu-	feel heavy conti-	gA-	climb
	nious pain deep	ga-	step across
	inside the body	gi-	scratch a line
usu-	feel uneasy in	gyA-	change money
	chilly smoke	gwA-	lock
ulu-	feel excessively	NA-	borrow
	spicy		
kA-	hit	ca-	be open
ka-	take		(var of cal -v5)
ki-	obstruct	caku-	be sweet
ku-	be covered by an	casu-	feel itching
	open umbrella	ciku-	feel cold
kucu-	nave tickling	cu-	be well sold
	sensation	cwA-	be speeded up
kyAl-	mill	chwA-	be burnt
kwA-	be over burnt	JA-/jhA-	graze
kwacu-	have sensation of	ja-	be come full
	touching partly	ji-	be nice
	smooth suriace	ju-	walk
	like the skin of	jwA-	leak
	snake or corduroy	jha-	come or go (non)
khA-	be illuminated	tA-	put
	by light	ta-	happen to hear
kha-	hang	tA-	press
khiū-	be dark	tu-	scoop out

tyA-	be time to do sth.	pacu-	be smooth
tWA-	shine as sun	pi-	wait
thA-	shave	pu-	uproot
thi-	touch	pyanu-	be stiff and sticky like chewing gum
thu-	cook(rice)		
thwA-	pluck (flower)		
dA-	fall down	phA-	receive sth. in joined palms or in a container held in hand(s)
da-	beat		
di-	stay (hon)		
du-	set fire to		
(si)dnA-	be completed	pha-	slit into
dha-	say	phyA-	lick
nA-	eat	phwA-	soak
nicu-	be powdered	ba-	be separated
nisu-	lengthy object to be thin.	bi-	give
(tya)nu-	be tired	bu-	carry sb on arms
nyalu-	be less tasty	bulu-	be dim
nwA-	become sharper	bekwA-	be bent
nhu-	tread	bwA-	display
nnyA-	munch	maku-	be tasty like coconut, ground nut etc.
nhya-	knead	mi-	sell
pa-	cohabit	mu-	be blasted
(dhA:)pa-	stand with legs apart	mWA-	collect one by one
paū-	be sour	wnA-	ask for more of a thing(s) that is already given

mnu-	dig out	sa-	bear
gA-	like	sa-	add
lA-	harvest	si-	fry
la-	be cured	gu-	sew
(var of lan-v4)		sya-	kill
lu-	pull	hA-	bring
lyA-	choose	hā-	like
lWA-	suit	ha-	steam
lhyA-	crawl	haīpu-	feel pleasant
lnu-	dance	hi-	wash
WA-	come	nu/ hu -	wipe out
wAcu-	be blue	hyA-	be lured
waū-	be green	hyaū-	be red
		hWA-	bloom

Class 3

u-	bark	ja-	be sided with
khA-	be(equational)	ti-	fluff up cotton
ga-	shower	tu-	cost
gha-	link	(gWA)tu-	lay down
ga-	back	(var of (gWA)tul-v5)	
chWA-	write	tWA-	take off
cha-	offer sth to God	thA-	echo
chu-	fit(set-up)	dA-	be(existential)
chWA-	send	da-	measure

ghwA-	be slightly touched	phyAetu-	sit down
nya-	festival to be celebrated	la-	spread bed, mat etc.
nwA-	be pricked	lu-	sprout
(jhwAe)pi-	get scratched	lhu-	beat rice
(bā)pu-	sweep	lhwA-	vomit
phA-	be able	(bhwA)su-	rest either side of the body against sth for rest
phi-	make yoghurt, make pickle to be fermented	swA-	see
		nA-hi-	not to tolerate

Class 4

in-	distribute (var of i-v1)	can-	become deteriorated
kan-	tell	cin-	compose (songs and poems)
kun-	confine	cwAn-	stay
kyAn-	show	chin-	separate the fighters
khan-	happen to see	chun-	start
khin-	scatter	cnyAn-	comb
khun-	cook soup prepa- ration of the pulses or of meat	chwAn-	release string
gan-	prevent	jyAn-	be untied
gyAn-	be weighty	jwAn-	hold
nAn-	be spread in all directions	jhan-	be over burnt (as clothes)

tan-	be about to do sth	pan-	stop
tan-	add	pun-	wear clothes
tin-	fluff up	pyAn-	line up with a rope or a chain
tun-	wish		
		pwAn-	be vacated
twAn-	drink	phyAn-	untie
than-	wake	phwAn-	beg
tain-	lift up	ban-	cover with a transparent cloth
thun-	dip		
thyAn-	reach	byAn-	be untied
dan-	stand up	bwAn-	read
dun-	dive	bhin-	be good
dyan-	sleep	bnun-	cover with
dhan-	accumulate	man-	boil
dhin-	push	luman-	remember
daun-	be sth done	min-	reel
dnyAn-	cut	mhan-	dream
(tiki)man-	be dripped	yan-	wrap a loom
nin-	be good for health	lan-	weigh
nun-	shallow	lyAn-	remain
nyAn-	ask	lwAn-	become tired of eating the same type of food every day
nyan-	be experienced		
nhan-	be totally abo- lished		
nhyAn-	be contained		

lnan-	lift	syAn-	be spoilt
wan-	go	swAn-	lay foundation
san-	more	han-	thread
sim-	wear sari	hin-	stir
(var of si-v1)		hwAn-	patch

Class 5

il-	smear	chyAl-/khyAl-	use
ul-	open	chwAl-	insert sth. into a hole
kal-	scramble	gyAl-	wear away
kul-	stir	til-	smear oil on hair
kyAl-	mill	tul-	roll
khyAl-/cnyAl-	use	tyAl-	press
gal-	fan	(ku:)thAl-	break
gul-	stir	(var of thA-v2)	
(tilAe)gyAl-	be effective	thil-	smear
(var of gyA-v2)	what one had eaten	dAl-	be broken
kal-	adopt	nyAl-	wind strands
cal-	be open	nyal-	be melted
(var of Ca-v2)		nhyAl-	smile
cil-	move	pal-	chop
cul-	rub	pul-	pay back
chal-	not to be embarrassed	wal-	blend together
pwAl-	strip off		

phal-	narrowly escape from bad event	sal-	pull
bul-	blend	sil-	wash
bwAl-	be stripped off	swAl-	imitate
mal-	need	hal-	cry
mul-	fold & stitch the edge of a cloth	hil-	change
mhal-	control diet	hul-	dance
yAl-	level the grains in a measuring pot	hwAl-	hurl

Class 6

twA:t-	leave	mhIt-	play
dut-	obtain entry into	sA:t-	call

Class 7

kutaNk-	drop	thAk-	return having done stn.
ghutk-	shallow	think-	purchase on credit
cuiK-	put sth into water to be carried away	pArk-	patch
cwAck-	proclaim	puk-	fry in oil or ghee
yAnk-	take with	pyAnk-	kick
lak-	snatch away	hAk-	rebuke
lhuk-	help sb to unload a load	sucuk-	hide
		hi:k-	fry in oil or ghee

Derived bases:

kwa-	strike	kwa-k	cause sb to strike
i-	clean up	i-ye-k	cause sb to clean up
u-	bark	u-k-	cause (a dog) to bark
cwA-	write	cwA-k-	cause sb to write
gan-	prevent	gan-k-	cause 'x' to prevent 'y'
il-	smear	i-ye-k	cause sb to smear
sA:t-	call	sA:t-k	cause 'x' to call 'y'

4.4. Inflectional suffixes4.4.1 Past Conjunct (Pa cj) and Imperative Conjunct (Imp cj)

Pa cj and Imp cj suffixes have the same shape. They have three allomorphs: /Na/, /ya/ and /a/.

1. Allomorph /Na/:

(A) It occurs after bases of cl1. E.g.,

<u>Base</u>	<u>Meaning</u>	<u>Pa cj /Imp cj/</u>
ki-	obstruct	ki-Na
cha-	prune	cha-Na
cu-	husk	cu-Na

(B) It also occurs after the following bases

of cl3:

gha-	link	gha-Na
------	------	--------

ti-	fluff up (cotton)	ti-Na
ja-	be sided with	ja-Na
da-	measure	da-Na
phe-tu-	sit down	phetu-Na

2. Allomorph /ya/:

(A) It occurs after bases of cl2. E.g.,

ka-	take	ka-ya
thi-	touch	thi-ya
nA-	eat	nA-ya

(B) It also occurs with the following bases of cl3.

khA-	be (equational)	khA-ya
cwA-	write	cwA-ya
tu-	cost	tu-ya
twA-	take off	twA-ya
thwA-	disconnect	thwA-ya
dA-	be (existential)	dA-ya
dhwA-	be slightly touched	dhwA-ya
nwA-	be pricked	nwA-ya
phA-	be able	phA-ya
lhwA-	vomit	lhwA-ya
swA-	see	swA-ya
lhu-	bathe	lhu-ya
jhwAe-pi-	be scratched	jhwAe-pi-ya

3. /Na/ and /ya/ freely vary with the following bases of cl3.

u-	bark	u-Na/ya
nya-	be celebrated as festival	nya-Na/ya
cha-cha-	offer	cha-Na/ya
la-	spread out mat etc.	la-Na/ya
lu-	drag along	lu-Na/ya
mA-hi-	not to tolerate	mA-hi-Na/ya

4. Allomorph /a/:

It occurs after bases of cls 4-7. The final /n/ of bases of cl4 is replaced by /N/ before the suffix:

in-	distribute	iN-a
kan-	tell	kaN-a
kun-	(i) confine, (ii) be heated by being near to the fire	kuN-a
cwAn-	(i) sit, live, stay (ii) look like (iii) continue (aux)	cwAN-a
dyAn-	sleep	dyAN-a

cl.5 e.g.,

nhyAl-	smile, laugh	nhyAl-a
pal-	chop	pal-a

sil-	wash	sil-a
tyAl	press	tyAl-a

cl.6 E.g.

twA:t-	leave	twA:t-a
mhit-	play	mhit-a
sA:t-	call	sA:t-a

cl.7 E.g.,

chwak-	sprinkle	chwak-a
think-	purchased on credit	think-a
pArk-	patch	pArk-a
dik-	unload	dik-a
nwAk-	wedge	nwAk-a

4.4.2 Past Disjunct (padj): The Past Disjunct suffix has four allomorphs: /t/, /l/, /ø/, /Al/. A pa dj stem is never used independently. It has to be followed either by a proximate or a Remote suffix.

1. Allomorph /t/:

(A) occurs after bases of cl.1

E.g.,

kha-	tremble	kha-t-
ki-	obstruct	ki-t-
gu-	get torn	gu-t-
cha-	prune	cha-t-
thi-	pour liquid from one vessel to another	thi-t-

thya-	fold	thya-t-
thwa-	kick	thwa-t-

(B) occurs after the following bases of cl.3:

khA-	be (equational)	khA-t-
dA-	be(existential)	dA-t-
phA-	be able	phA-t-
ti-	fluff up (cotton)	ti-t-

2. Allomorph /l/: occurs with bases of cl.2: E.g.,

kA-	hit	kA-l-
ka-	take	ka-l-
ki-	rash	ki-l-
ku-	be covered by an umbrella	ku-l-
kyA-	crush	kyA-l-
kwA-	be burnt	kwA-l-

3. /t/ and /l/ freely vary after the bases of cl.3 except the bases /khA-/, 'be (equational)', /dA-/ 'be (existential)', /phA-/ 'be able' /cha-/, 'prune', /chwa-/, 'send, lay eggs' which take /t-/ only E.g.,

u-	bark	u-t-/l-
gha-	link	gha-t-/l-
cwA-	write; butt	cwA-t-/l-
cha-	offer; prune	cha-t-/l-
chwA-	send, lay eggs	chwA-t-/l-

ja-	be sided with ees	ja-t-/l-
tu-	cost, be durable	tu-t-/l-
twA-	take off	twA-t-/l-
thwA-	disconnect	thwA-t-/l-
da-	measure	da-t-/l-
dhwA-	be slightly touched	dhwA-t-/l-
nya-	festival to be celebrated	nya-t-/l-
nwA-	be pricked	nwA-t-/l-
phe-tu-	sit down	phe-tu-t-/l-
la-	spread out mat etc.	la-t-/l-
lu-	sprout	lu-t-/l-
jhwAe-pi	scratch	jhwAe-pi-t-/l-
lhu-	bathe, beat rice	lhu-t-/l-
lhwA-	vomit	lhwA-t-/l-
swA-	see	swA-t-/l-
mA-hi-	tolerate (ng)	mA-hi-t-/l-

4. Allomorph / ϕ / It occurs after bases of cls 4 and 5:

cl. 4 E.g.,

dhyAn-	cut	dhyAn- ϕ -
dan-	construct	dan- ϕ -
dhin-	push	dhin- ϕ -
thun-	dip	thun- ϕ -

cl. 5 E.g.,

kyAl	mill	kyAL- ϕ -
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kal-	scrable ^m	kal- ϕ -
il-	smear	il- ϕ -
ul-	open	ul- ϕ -

5. Allomorph /Al/ occurs after bases of cls. 6 and 7.

cl. 6

twA:t-	leave	twA:t-Al-
mhit-	play	mhit-Al-
sA:t-	call	sA:t-Al-
dut-	obtain entry into	dut-Al-

cl. 7

cyak-	burn	cyak-Al-
tik-	stick	tik-Al-
thAk-	return having done sth.	thAk-Al-
pArk-	patch	pArk-Al-
puk-	fry in oil or ghee	puk-Al-

4.4.2.1 Proximate and Remote: A pa dj verb has the following structure:

verb base - pa dj suffix - proximate/remote suffix

The Proximate (prox.) and Remote (rem) suffixes are added to the pa dj stem. The prox suffix is /A/ and the rem. suffix is /a/

<u>Base</u>	<u>Meaning</u>	<u>pa.dj.stem</u>	<u>pa.dj. prox.</u>	<u>pa.dj. rem</u>
cha-	prune	cha-t	cha-t-A	cha-t-a
ci-	bind	ci-t-	ci-t-A	ci-t-a
kha-	hang	kha-l-	kha-lA	kha-l-a
khu-	steal	khu-l-	khu-l-A	khu-l-a
dhwA-	get slight- tly touched	dhwA-l-/-t-	dhwA-l-A dhwA_t-A	dhwA-l-a dhwA-t-a
chu-	bathe	lhu-l-/-t-	lhu-l-A lhu_tA	lhu-l-a lhu-t-a
bwAn-	read	bwAn- ϕ -	bwAn- ϕ -A	bwAn- ϕ -a
dhin-	push	dhin- ϕ -	dhin- ϕ -A	dhin- ϕ -a
kyAl-	mill	kyAl- ϕ -	kyAl- ϕ -A	kyAl- ϕ -a
ul-	open	ul- ϕ -	ul- ϕ -A	ul- ϕ -a
twA:t-	leave	twA:t-Al-	twA:t-Al-A	twA:t-Al-a
mhit-	play	mhit-Al-	mhit-Al-A	mhit-Al-a
cyak-	burn	cyak-Al-	cyAk-Al A	cyak-Al-a
dhuNk-	get sth done	dhuNk-Al-	dhuNk-Al-A	dhuN-Al-a

In the pa dj **S**. does not distinguish between proximate and remote. Hence, the pa dj form in S have /A/ as the final vowel corresponding to A/a in B.

4.4.3 Non-Past Conjunct and Infinitive (N pa cj & inf):

N pa cj and inf have the same shape. They have two allomorphs /ye/ and /e/:

1. /ye/ occurs after vowel ending bases viz., bases of cls 1-3.
2. /e/ occurs after consonant ending bases viz., bases of cls. 4-7.

<u>Base</u>	<u>Meaning</u>	<u>N pa cj/inf.</u>
<u>cl 1</u>		
ta-	cut	ta-ye
u-	bake	u-ye
<u>cl.2</u>		
ti-	press	ti-ye
tu-	scoop out	tu-ye
<u>cl.3</u>		
khA-	be actualized	khA-ye
dA-	be (existential)	dA-ye
<u>cl.4</u>		
kyAn-	show	kyAn-e
khan-	open	khan-e
<u>cl.5</u>		
il-	smear	ilee
gal-	fan	gal-e
<u>cl.6</u>		
mhit-	play	mhit-e
sA:t-	call	sA:t-e
<u>cl.7</u>		
tik	stick	tik-e
pAsk	patch	pArk-e

4.4.4. Non Past Disjunct (N pa dj):

/i/ is the Non-Past Disjunct marker. It occurs after all the bases:

<u>Base</u>	<u>Meaning</u>	<u>N pa dj</u>
cl.1 thya-	fold	thya-i
cl.2 ta-	hear	ta-i
cl.3 phA-	be able	phA-i
cl.4 khan-	happen to see	khan-i
cl.5 til-	dress hair with oil	til-i
cl.6 mhit_	play	mhit-i
cl.7 think-	get on credit	think-i

4.4.5 Past Participle (pa p):

The Past Participle suffix is /:/ . It is added to the pa cj stem: E.g.,

<u>Base</u>	<u>Meaning</u>	<u>pa cj stem</u>	<u>pa p</u>
ki-	obstruct	ki-Na	ki-Na-:
cu-	husk	cu-Na	cu-Na-:
ju-	walk	ju-ya	ju-ya-:
tA-	put	tA-ya	tA-ya-:
cha-	offer	cha-ya/-Na	cha-ya-: cha-Na-:
la-	spread (bed mat, carpet etc.)	la-ya/-Na	la-ya-: la-Na-:
in-	distribute	iN-a	in-a-:

cwAn-	live, stay, sit	cwAN-a	cwAN-a-:
il-	smear	il-a	il-a-:
ul-	open	ul-a	ul-a-:
mhit-	play	mhit-a	mhit-a-:
sA:t-	call	sA:t-a	sA:t-a-:
pArk-	patch	pArk-a	pArk-a-:
yAnk-	take	yAnk-a	yAnk-a-:

4.4.6. Imperative Disjunct (imp Dj.):

The imp dj suffix has three allomorphs: /i/, /u/, /ø/.

1. Following are the three bases which have irregular imperative forms:

<u>Base</u>	<u>Meaning</u>	<u>Imperative</u>
tA-	put	ti
hA-	bring	hī
wAn-	go	hū

2. The bases of cl. 4 and 5 undergo some changes before this suffix according to the Base alternant rules given alongwith the conjugation classes: E.g.,

<u>Base</u>	<u>meaning</u>	<u>imp.</u>	<u>Base</u>	<u>meaning</u>	<u>imp</u>
in-	distribute	iū	pal-	chop	pa
kan-	tell	kā	pul-	pay back	pu
thun-	dip	thū	sil-	wash	siu
dyAn-	sleep	dyĀ	hul-	dance	hu

3. Allomorph /i/ occurs with base cls. 6 and 7:

cl. 6

twA:t-	leave	twA:t-i
mhit-	play	mhit-i
sA:t-	call	sA:t-i

cl.7

dik-	unload	dik-i
nwAk-	wedge	nwAk-i

4. Allomorph /u/ occurs with bases having the radical vowel /i/:

ci-	bind	ci-u
ti-	shut;close	ti-u
mi-	sell	mi-u
hi-	wash	hi-u
jhwAe-pi	scratch	jhwAe-pi-u
il-	smear	i-u
til-	dress the hair with	ti-u
in-	oil distribute	i-ū
cin-	compose (songs and poems)	ci-ū

5. Allomorph /ϕ/ occurs with the rest of the bases:

kwa-	strike	kwa-ϕ
lhu-	beat rice	lhu-ϕ

twA-	take off	twA- \emptyset
kyAn-	show	ky \bar{A} - \emptyset
kaI-	scramble	ka- \emptyset
wa-	come	wa- \emptyset

The base final /A/ of wa-'come' is replaced by /-a/ before the suffix.

4.4.7 Habitual (hab):-

Habitual suffix has three allomorphs: /A:/, /u:/, and /i:/. The final /l/ and /n/ of the bases of cls. 4 and 5 undergo changes according to the Base Alternant rule given under conjugation classes.

1. Allomorph /A:/ occurs with bases of cls 6 and 7

<u>Base</u>	<u>Meaning</u>	<u>hab</u>
<u>cl.6</u>		
mhit-	play	mhit-A:
sA:t-	call	sA:t-A:
twA:t-	leave	twA:t-A:

cl.7

pArk-	patch	pArk-A:
lak-	snatch away	lak-A:

2. /u:/ occurs with bases containing vowel /i:/

ci-	bind	ci-u:
ti-	close; shut	ti-u:
thi-	touch	thi-u:

pi-	wait	pi-u:
jhwAe-pi-	scratch	jhwAe-pi-u:
khin-	scatter	khi-ū:
cin	compose (songs poems)	ci-ū:
il-	smear	i-u:
sil-	wash	si-u:

/: / occurs with rest of the bases:

<u>Base</u>	<u>Meaning</u>	<u>hab</u>
kwa-	strike	kwa-:
cu-	husk	cu-:
kha-	hang	kha-:
khu-	steal	khu-:
chwA-	send	chwA-:
kyAn-	show	kyĀ-:
khan-	see	khā-:
ul-	open	u-:
gal-	fan	ga-:
khA-	be (equational)	khA-:
dA-	be (existential)	dA-:
		(s. du)
phA-	be able	phA-:
		(s. phu)

4.5 Semantic value of the suffixes

Conjunct:-

Conjunct form is used when the subject is in first person

Disjunct:

Disjunct form is used when the subject is in second or third person

Past:

Past denotes past action:

Past Conjunct:

It denotes past action by a subject in first person:

ji wA-ya

i come (pa cj)

I come

Imperative conjunct:

This is formally the same as past conjunct. Functionally, Imperative conjunct is used when the object is in first person:

chA-N ji-ta pyakhAN swA-ka

you(A) i(Dat) drama show (caus. imp)

You show me (a) drama

Imperative Disjunct:

This is used when the object is other than first person:

compare imp cj and imp dj below:-

imp cj:

chA-N ji-ta saphu bi-ya
 you(A) i(Dat) book give (imp cj)
 Give me (a) book

imp dj:

chA-N wA-ya-ta saphu bi-u
 you (A) he (Dat) book give (imp. dj)
 (you give him (a) book

Past Disjunct:

It denotes past action by a subject in second or third person:

wAN N ja nA-la
 he rice eat (pa dj (prox))
 He ate rice

wA-N ja nA-la
 he(A) rice eat (pa dj (rem))
 He ate rice (He had already started taking rice)

Non Past:-

It denotes present or future action.

Compare N pa cj and N pa dj

N pa cj:

ji wA-ye
 i come (present or future)
 I(will)come

N pa dj:

wA wA-i
 he come (present or future)
 He (will) come(s)

Infinitive

It functions as a verbal noun:

ji wan-e mhā:
 i go(inf) like (ng hab)
 I don't like to go (going)

Past Participle:

It denotes incomplete action: It takes some auxiliary verb to complete the sense:

ji wA- Na: cwAn-e
 I go(pa p) continue (inf)
 I continue going

ji-N dha-ya chwA-e
 i (A) say(pa p) complete (inf)
 I complete the task of saying.

Habitual:

Habitual denotes habitual action. Stative, and long form (shresthacharya 1981:)come under it.

wA khica khA-:
 that dog be (hab)
 That is (a) dog
 ji-ke: dhyAba mA-du
 i(Loc) money be (ng hab)
 I don't have money.

4.6 Compound verb

Compound verbs are of two types (1) Idiomatic and (2) Auxiliary.

4.6.1 Idiomatic Compound:

A noun followed by a main verb and constituting a compound verb is idiomatic compound the meaning of which is different from its components: E.g.

chyAnA-N cu-ye

head (I) prop (inf.)

work hard (lit. prof. by head)

tuti-N cu-ye

leg (I) prop (inf)

be self supported (lit. prop by leg)

nhasA-N cu-ye

nose (I) prop (inf.)

be compelled (lit prop by nose)

mAnA bwA-ye

mind fly (inf)

be imaginative (lit mind to be flied)

mikha bwA-ye

eye fly (inf)

watch (lit. eye to be flied)

dhAliN swA-ye

beam see (inf)

sleep (lit. see beam)

nā swa-ye

scent be linked

be sweet scented (lit. scent to be linked)

bā swa-ye

ground be linked

throw down (lit. be linked with ground)

makha hal-e

hen cry (inf)

for a man to be hen packed (lit. hen to cry)

bhae hil-e

language change (inf)

translete (lit. change the language)

akhA: hil-e

letter change (inf)

transcribe (lit. change the letters)

4.6.2 Auxiliary compound

A set of verbs can function as auxiliary verbs with a different meaning. E.g., /bi-/ has the meaning 'to give' as a main verb, and has a permissive or causative meaning when it functions as an auxiliary verb. Besides this permissive or causative form an auxiliary verb can denote, perfective aspect, continuation, beginning of a work or a work in advance.

A main verb followed by one or more auxiliary verbs

constitutes a compound verb. The main verb that takes an auxiliary will be either in infinitive or past-participle or in habitual form.

In addition, there is a set of auxiliary verbs which cannot function as main verbs i.e., they always have an auxiliary function. They are the following:

/tan-/ 'about to do sth.'

/tyA-/ 'be time or be right to do sth'

/thAk-/ 'return by doing sth'

/di-/ 'do (hon)'

/dhun-/ 'be done'

/phA-/ - 'be able', /yA-/ be possible to be^{or}to do sth.

/chal-/ 'not to feel shy'

These are illustrated below in their respective places.

A. After the main verb in its past participle form:

- 1) cwAn- (main meaning:) 'live') Aux. meaning: 'continue (without interruption)'

Main V: swA-'watch' Cpv+ swA-ya(:)cwAn- 'keep watching'

" sucuk- 'hide' " su-cu-k-a(:)cwAn- 'keep hiding oneself'

(cf ju-, yAnk-, hA-)

- 2) " ju- (main meaning: 'be') Aux. meaning: 'continue (with interruption)'

" hal- 'shout' " hal-a(:)-ju 'go on shouting'

ha-: (hab)-ju-) (be habituated in shouting)

(cf. cwAn-, yAnk-, hA-)

- 3) yAnk- (main meaning: 'take with') Aux.meaning: 'continue without interruption'

main V. dha-'say' cp v dhA-ya(:)-yAnk- 'go on saying'

(cf. cwAn-,ju-,hA-)

- 4) hA- (main meaning: 'bring') Aux. meaning: '(a) start sth.doing
(b) employ sb.or
use sth to
convey the news

main V: kan-'narrate' cp v: (a) kAn-a(:)-hA-

(a) start narrating (continuation after start)

(cf. cwAn-,ju-, yAnk-)

- 5) ka- (main meaning: 'take') Aux meaning: get sth.well done for oneself(perfective aspect)

main V: mha-si-ye-k-'recognise' cp v: mha-si-ye-ka(:)-ka -
recognise well for oneself'

main V: 'dha- 'say' cp v: dha-ye-ka(:)-ka-
'get well decided by others'

- 6) chwA- (main meaning: 'send') Aux.meaning: complete the task of

main v: sya- 'kill' cp v: sya-Na(:)-chwA- 'complete the task of killing'

- 7) thAk- ----- Aux.meaning: return after doing sth.

main V: bi-'give' cp v: bi-ya(:) thAk-'return after giving sth'

- 8) bi-(main meaning: 'give') Aux.meaning: 'complete the task of'

- main v: ya- 'do' cp v: ya-Na(:)-bi- 'complete the task of doing'
- 9) twA:t- (main meaning: 'leave') Aux meaning: 'promise to do sth (determinative)'
main v: hA- 'bring' cp v: hA-ya(:)-N-twA:t- 'be sure to bring'
- 10) tA- (main meaning: 'put') Aux meaning: leave by doing sth in advance
main v: tApu- 'cover' cp v: tApu-ya(:)-tA- 'leave being covered'
main v: sya- 'kill' cp v: sya-Na(:)-tA- 'leave being killed'
- 11) di- (main meaning: 'stop (hon)') Aux meaning: 'do (hon)'
main v: hA- 'bring' cp v: hA-ya(:)-di- 'do the work of bringing (hon)'
- 12) biya- (main meaning: come of go (most hon) Aux meaning: 'do the work of (most hon)'
main v: hA- 'bring' cp v: hA-ya(:)-bijya- 'do the work of bringing (most hon)'
- 13) swA- (main meaning: 'see' Aux. meaning: 'try or taste'
main v: nA- 'eat' cp v: nA-ya(:)-swA- 'taste by eating'
main v: dhA- 'say' cp v: dhA-ya(:)-swA- 'try by saying'

B. After the main verb in its infinitive form:

- 14) ji- (main meaning: 'be (equa.)') Aux meaning: (a) be time to do sth.
 (b) be proper to do sth
main v: kha- 'pluck (as fruits)' cp v: kha-ye-ji- 'be time to pluck'

main v: ka-'take' cp v: ka-ye-ji- 'be proper to take'

15) -- Aux.meaning: 'about to do sth'

main v: khwA- 'weep' cp v: khwA-ye-tan- 'about to weep'

16) dA- (main meaning: 'have;be') Aux meaning: have the chance of

main v: swA-'see' cp v: swA-ye-dA- 'have the chance of seeing sth.'

17) ---- Aux meaning: 'get sth. done'

main v: lwa- 'fight' cp v: lwa-ye-dhun- 'get the fighting be done'

18) phA- (main meaning: -- Aux meaning: 'be able to do sth'

main v: khya- 'terrify' cp v: khya-ye-phA- 'be able to frighten'

19) be- (main meaning: 'give' Aux meaning: 'let or cause'

main v:wan- 'go' cp v: wan-e-bi- 'let sb go'

pArk-'patch' cp v: pArk-e-bi- 'cause sb to patch sth'

20) chal- -- Aux meaning: 'not to feel shy'

main v: khā lha-'talk' cp v: khā lha-ye-mAchal- 'feel shy to talk'

21) yA- -- Aux meaning: 'be possible to..'

main v: ju-'be' cp v: ju-ye-yA- 'be possible to be'

22) khan- (main meaning:'happen to see' Aux meaning: 'get the

chance of'saying'

main v: dha-'say' cp v: dha-ye-khan- 'get the chance of saying'

23) tyA- ----- Aux meaning: be time/proper to do sth.

main v: sA:t- 'call' cp.v: sAt-e-tyA-'be time/proper to call sb'

24) thya- (main meaning: 'be included') Aux meaning: 'be authorized to..'

main v: ka-'take' cp v: ka-ye-thya- 'be authorized to take'

25) dhun- ----- Aux meaning: 'be done'

main v: nhyAn- 'be contained' cp v: nhyAn-e-dhan- 'be done
the work of being
contained'

C. After the main verbs in its habitual forms:

26) ju- (main meaning: 'move' Aux meaning: 'continue')

main v: mhit-'play' cp v: mhit-A:-ju- 'be habituated in
playing'

(mhit-a:(pa p)-ju-)(go on playing-
with interruption)

27) dA- (main meaning: 'have, be (existential)') Aux meaning:
'be sb for sb'

main v: Na-'adopt' cpv: Na:dA- 'be sb to adopt sb' (i.e.
(be 'x' to adopt 'y'))

4.6.3 Conjunct verbs:

A borrowed verb can be followed by an auxiliary. The verbal roots /ju-/ 'move', and /ya-/ 'do' function as auxiliaries here.

This process is used in making the conjunct verbs from borrowed verbs. These auxiliaries can be added to borrowed verbal bases. The base ending in a consonant will take /Ae/ and the base ending in a vowel will take /e/ before the auxiliaries.

- Nep: rwAk - nu 'stop'
 New: i. rwAk-Ae- ju-ye 'be stopped'
 t. rwAk-Ae- ya-ye 'stop'
- Nep: cArkA-nu 'be cracked'
 New: i. cArkA-e. - ju-ye 'be cracked'
 t. cArkA-e - ya-ye 'crack'
- Nep: khurkA-nu 'scrape'
 New: i. khurkA-e-ju- 'be scraped'
 t. khurkA-e - ya- 'scrape'
- Nep: ghwAt-nu 'rub'
 New: i. ghwAt-Ae-ju- 'be rubbed'
 t. ghwAt-Ae-ya- 'rub'
- Nep: phit-nu 'stir'
 New: t. phit-Ae-ya- 'stir'
 i. phit-Ae-ju- 'be stirred'
- Nep: mil-nu 'mix'
 New: t. mil-Ae-ya- 'mix'
 i. mil-Ae ju- 'be mixed'

5. ADJECTIVES AND ADVERBS

5. Adjectives and Adverbs

Adjectives (adjs) modify nouns, and adverbs (adv) modify verbs. Both adjs and advs are either simple or derived.

5.1 Simple adjs:

They are descriptive denoting quality and quantity. Demonstrative and interrogative roots also are basically adjectival in function.

(1) Adj of quality:

/pulaN/ 'old', /basi/ 'stale', /waū/ 'green'. etc.

(2) Adj of quantity:

/yAkkwA/ 'too much', /mha/ 'less', /Apa:/ 'many' etc.

Comparative and superlative adjs are obtained by adding the words /jhAn/ 'more' and /dAkkAe/ 'most' to an adj.

caku 'sweet'

jhAn caku 'sweeter'

dAkkAe caku 'sweetest'

5.2. Derived adj

Adjectives can be derived from verbal, adjectival and adverbial bases by adding the suffixes.

5.2.1 From verbs

/a/

khun- 'cook soup preparation khun-a la 'cooked meat'
of pulses and meat'

Nal-	'adopt'	<u>Nal-a mAcA</u>	'adopted child'
puk-	'fry in oil or ghee'	<u>puk-a</u> la	'fried meat'
ban-	'cover with transparent cloth'	<u>bAn-a</u> ga	'shawl covered with a transparent cloth'
kwAn-	'patch'	<u>hwAn-a</u> ga	'patched shawl'
bwAn-	'invite'	<u>bwAn-a</u> pAu	'invitation card'
/na/			
cu-	'husk'	<u>cu-na</u> jaki	'husked rice'
/kh(A)na/			
khwA-	'weep'	khwA kh(A)na sA:	'lamenting voice'
/suwa/			
nA-	'eat'	nA-suwa	'one who spends all his money on eating only'
/su/			
khu-	'stop the flow'	khu-su	'dull-witted' (flow of thinking stopped)
/ya: (-ha)/			
chwAl-	'insert sth. into a hole'	chul-ya:	'an instigator'
pwAl-	'strip off'	pwAl-ya:	'one who tells tales about sb'
(/-w-/ of /chwAl-/ and /pwAl-/ is changed to /u/ before the suffix)			
/kA/			
bya-	'confidential ideas to be exchanged among the intimates'	byak-kA	all

bain- 'be good' bhin-tuna 'good wishes'
 /N/ Before this suffix the final /n/ is dropped, and preceding /a/ if any, is changed to /A/ :

kan- 'open'	<u>kAN</u> mikha 'open eyes'
gan- 'be dried up'	<u>gAN</u> lwAe 'tuber culosis (lit. dried disease)'
byAn- 'be purified of birth or death purification'	<u>byAN</u> duru 'the first milk given by the cattles after giving birth to a baby'
lyAn- 'remain'	<u>lyAN</u> jya 'remaining work'
	lyAN-pu-
	lyAN 'final stock'

(lyAN pu lyAN is always reduplicated)

syAn- 'be spoilt'	syAN khwa: 'defaced person'
dan- 'be cheap'	dAN banja: 'a grocer who sells things at cheaper price'.

/ : /

chwa- 'flow with high velocity'	<u>chwa:</u> mhutu 'a sharp-tonged person'
thA- 'echo'	<u>thA:</u> sA: 'echoed sound'
nyAL- 'be tired'	<u>nyA:</u> khwa: 'tired appearance'
oi- 'set'	<u>bi:</u> libha: 'setting sun'
lu- 'rise'	<u>lu:</u> libha: 'rising sun'
sya- 'feel pain'	<u>sya:</u> pasa 'bosom friend'
nWA- 'bloom'	<u>nWA:</u> nuga: 'high minded'

gya-	'be afraid'	<u>gya</u> : khwa:	'terrified appearance'
thya-	'be included in'	<u>thya</u> : kae	'legitimate son'
sa-	'feel tasty'	<u>sa</u> : mnutu	'one who is habituated in eating tasty delicious food only'

dhwAg-gi-	'rot'	<u>dhwAg-gi</u> : khwa:	'rotten face'
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(only the females use this phrase while rebuking others)

5.2.2 From nouns

/payA:/

khwa:	'face'	khwa:-payA:	'a sycophant'
-------	--------	-------------	---------------

/kurha:/

mAti	'mind'	mAti-kurha:	'of bad mentality'
------	--------	-------------	--------------------

/suwa/

khā	'talk'	khā-suwa	'talkative'
-----	--------	----------	-------------

/siN/

lewA:	'man with whom a woman has an illicit affair'	lewA:SiN	'a woman who is notorious for having illicit affairs'
-------	---	----------	---

/lu/

khwAbi	'tears'	khwAbi-lu	'mandolin'
--------	---------	-----------	------------

/kulu/gulu/

A!la:	'wine'	A!la:kulu/gulu	'drunkard'
-------	--------	----------------	------------

thwĀ	'beer'	thwĀ kulu/gulu	'one who drinks a lot of beer'
------	--------	----------------	--------------------------------

gaji	'hemp'	gaji kulu/gulu	'one who is habituated in smoking hemp'
------	--------	----------------	---

tAm 'anger'	tAm kulu/gulu 'one who is always angry'
/mulu/	
khi 'stool'	khi-mulu 'a diarrhoeic person'
cwA(kA) 'urine'	cwA(k) mulu 'a bed wetter'
/sulu/	
nhi 'nasal rheum'	nhi-sulu 'one who habitually has a running nose'

5.2.3 From adjectives

/kali/	
tnA 'elder'	tnA-kali 'elder'
kWA 'young'	kWA-kali 'younger'
/s(A) kae/	
bhiN- 'good'	bhiN s(A)kae 'who pretends to be good'

5.3. Adverbs

Adverbs may be simple or derived.

5.3.1 Simple Adverbs

Simple adverbs are monomorphemic. They may be of time and place:

/a:/	'now (adv. of time)'
/ana/	'there (adv. of place)'

Adverb of manner is always derived.

5.3.2 Derived Adverbs

Adverbs can be derived from verbal, adjectival bases and onomatopoeic and pronostic bases:

~~5.3. Adverbs~~5.3.2.1 From Verbal bases:

Adverbs derived from the verbal bases by adding the suffix /kA/ denotes manner or effect. Verbal bases of the cls 2 and 5 take an oblique /ye/ before they take this suffix, and the bases of cls. 1 and 4 take this suffix directly. Bases of cl 1 get the initial /k/ of the suffix geminated across syllables:

<u>cls.</u>	<u>Base</u>	<u>Meaning</u>	<u>Derived</u>	<u>Fast tempo</u>
2	kA-	hit	kA-ye-kA	kae-kA
2	gA-	climb	gA-ye-kA	gAe-kA
5	pu-	pay	pu-ye-kA	pui-kA
5	sal-	puhl	sa-ye-kA	sae-kA
1	ga-	suffice	gak-kA	
1	si-	die	sik-kA	
1	pu-	be burnt	puk-kA	
4	wan-	go	wAn-kA	
4	dan-	be cheap	dAn-kA	

Some of the bases of cl 3 do not undergo any change like those of cl 1 and some undergo the change applied to the bases of cl 2, whereas some will have both forms:

cl 3

<u>Base</u>	<u>Meaning</u>	<u>Derived</u>
u-	bark	u-kA
khA-	be (equa)	khA-ye-kA (=khAe-kA)
tu-	cost	tu-kA tu-ye-kA (=tui-kA)

<u>Base</u>	<u>Meaning</u>	<u>Derived</u>
dA-	be (exist)	dA-ye-kA (=dAe-kA)
phA-	be able	phA-ye-kA (=phAe-kA)
phyAe tu-	sit down	phyAe tu-kA phyAe tu-ye-kA (phyAe tui-kA)

5.3.2.2 From Adjectival bases:

E.g.,

/kA/ 'in the manner of'

<u>Base</u>	<u>Meaning</u>	<u>derived</u>
hyaū	red	hyaū-kA
hā-ya-pu (= haīpu)	pleasant	hā-ya-pu-kA (=haīpu-kA)
yA-ya-pu (= yaīpu)	lovely	yA-ya-pu-kA (=yaīpu-kA)

5.3.2.3 From onomatopoeic and phonesthetic bases

Onomatopoeic and phonesthetic bases are basically adverbial in function. These bases can further be modified by an addition of suffixes or by reduplication.

Suffixes /-kkA/ or /tta/ derives onomatopoeic or phonesthetic adverbs denoting momentary action. Reduplication of the base signifies repeated action. Continuation is denoted by the suffixation of /N/ or by triplication of the final syllable.

Some of these adverbs have only one form, some have two, some have three, and quite a few have four forms with the

last two in continuity of slow and fast motion of differentiation:
E.g.,

<u>Meaning</u>	<u>Base</u>	<u>Monetary</u>	<u>repeated</u>	<u>Continuus</u>
manner of moving as chariots, vehicles, planets, & clouds	ghusu-	ghusu-kkA	ghusu-ghusu	ghusu-N ¹ ghusususu-N (slow motion) (fast motion)
manner of sailing	phisi-	phisi-kkA	phisi-phisi	phisi-N ¹ phisisisi-N (manner of sleeping down) (fast-motion)
manner of smiling	musu-	musu-kkA	musu-musu	musu-N -
manner of living the things undone	pacAra-	-	-	pacAra-N -
manner of drinking	ghutu-	ghutu-kkA	ghutu-ghutu	- -
manner of beating slightly by a hand	bya-	pyatta	-	- -
manner of getting throw	khwa-	khwa-tta	-	- -

5.4 Demonstrative and Interrogative bases:

The following are the Demonstrative bases:

1. Change in meaning is caused by the fact that phisi- type of smiling cannot be fast in continuity.

The demonstrative and interrogative roots are basically adjectival in function. They can receive several types of suffixes in forming derived basis. A majority of such bases are analysed below:

The following are the demonstrative bases:

1. thwa 'this (proximate to addresser)'
2. amu 'that (proximate to addresser)'
3. wa 'that (remote)'
4. hul 'that (extreme remote)'

In context of the distance from the addresser and addressee to the object aimed at, the above bases can be classified in the following manner:

	1. <u>prox. to</u> <u>addresser</u>	2. <u>prox. to</u> <u>addresser</u>	3. <u>remote</u>	4. <u>extreme</u> <u>remote</u>
	<u>thwa</u>	<u>amu</u>	<u>wa</u>	<u>hul</u>
Addresser	close	far	far	very far
Addressee	far/close	close	far	very far

The following are the interrogative basis:

5. su 'who (anim. human)'
6. chu 'what (anim. non-human and inanim. including abstract nouns)'
7. gwa 'where'

These roots receive derivative suffixes to form derived adjectives and adverbs. The bases which do not take any suffix work as pronouns when they do not qualify any noun, and work as adjectives when they qualify certain nouns.

Adj.	thwA	jigu	chē	khA:	
	this	my	house	is	'This is my house'
Pm.	thwA	jigu		khA:	
	this	mine		is	'This is mine'

Following is the paradigm of derived forms:

(In the paradigm that follows, only the item in the first column will be given an appropriate meaning and the meaning of the rest of the items in the row can be deduced from the column-headings)

1. prox.to addresser	2. prox.to addresser	3. rem.	4. extreme rem.	5. intr. rem.
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1. Qty-Degree

A. thwA-li	amu-li	wA-li	huN-ti ¹	gWA-li
=thu-li	=am-li	=u-li	-	=gu+li
'this much'				
B. thu-li- machi	am-li-machi	u-li-machi	-	gu-li-machi
'this many'				

2. Qly-manner²

A. thu kathAN/ khatAN	am(u)-kathAN/ khatAN	u-kathAN/ khatAN	huN-kathAN/ khatAN	gu-kathAN/ khatAN
'in this fashion'				

1. extreme rem./huN/takes /ti/'that much' to denote qty-degree, whereas other forms take /li/

2. qly-manner B./thA the/'like this' denotes action where as C. /thwA theN/ 'like this' denotes 'shape'. Similar is the case with comparative anaphoric anim. and inanim. /thwA-ja:-mha/, /thwA-ja:gu/ and /thwA-theN-ja:-mha/ thwA-theN-ja:gu/.

1. <u>prox. to</u> <u>addresser</u>	2. <u>prox. to</u> <u>addresser</u>	3. <u>rem.</u>	4. <u>extreme</u> <u>rem.</u>	5. <u>intr.</u>
B. thA-the 'like this'	am-the	A-the	-	gA-the
C. thwA-theN 'like this'	am(u)-theN	wA-theN	huN-theN	gwA-theN

3. Anaphoric:

A. Animate

thu-mha 'this one'	amu-mha	u-mha	huN-mha	gu-mha
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B. Inanimate

thu-gu 'this one'	amu-gu	u-gu	huN-gu	gu-gu
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4. Comparative

Anaphoric

A. Animate

P. thu-ja:-mhA	am-ja:-mhA	u-ja:-mhA	huN-ja:-mhA	P. gu-ja:-mhA
K. thA-ja:-mhA		k.A-ja:-mhA	-	K. gA-ja:-mhA
B. thu/thA- ja-mha 'of this type'	-	-	-	B. gu/gA-ja-mha

B. Inanimate

P. tha-ja:-gu	am-ja:-gu	u-ja:-gu	huN-ja:-gu	P. gu-ja:-gu
K. thA-ja:-gu		-	-	K. gA-ja:-gu
B. thu/thA- ja:gu 'of this type'				B. gu/gA-ja:-gu

1. <u>prox. to addresser</u>	2. <u>prox. to addresser</u>	3. <u>rem.</u>	4. <u>extreme rem.</u>	5. <u>intr.</u>
<u>C. animate</u>				
thwA-theN-	am-theN-	wA-theN;-	huN-theN	(¹ gwA ¹ -theN
ja:-mha	ja:-mha	ja:-mha	-ja:mha	-ja:mha
'like this' 'of this type'			(2) su ¹ -theN ja:-mha.	
<u>D. Inanimate</u>				
thwA-theN	am-theN	wA-theN	hu N-theN	(¹)gwA-theN
-ja:-gu	-ja:-gu	ja:-gu	ja:-gu	(₁)ja:-gu
'like this'			(2) chu ¹ -theN -ja:-gu	
5. <u>Temporal</u>				
<u>A.</u>				
P. thu-bAlAe	-	P. u-bAlAe	-	P. gu-bAlAe
K. thA-bAlAe	-	K. A-bAlAe	-	k gA-bAlAe
B. thu/thA/-	-	B. u/A-bAlAe	-	B. gu/gA-bAlAe
bAlAe				
'this time'				
<u>B.</u>				
P. thu-wAe-ti	-	B. u-wAe-ti		P. gu-wAe-ti
K. thA-wAe-ti	-	K. A-wAe-ti	-	k. gA-wAe-ti
B. thu/thA-wAe-	-	B. u/A-wAe-ti	-	B. gu/gA-wAe-ti
-ti				
'around this time'				

1 /gwA/ occurs for non-human anim. and inanim. nouns, /su/ occurs for human nouns /chu/ occurs for inanim. nouns only

1. <u>prox.to</u> <u>addresser</u>	2. <u>prox.to</u> <u>addresser</u>	3. <u>rem.</u>	4. <u>extreme</u> <u>rem.</u>	5. <u>intr.</u>
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C.

P.thu-khu- nhu	-	P.u-khu-nhu	-	gu-khu-nhu
'on this day'		K.A-khu-nhu		

D. thu-g-si:	-	B.u/A-khu-nhu	-	-
'this year'				

6. LocationalA.

thA-na	am-kA-na	a-na	huN-kA-na	gA-nA
'here'				

B.

P.thu-khe	am-khe	u-khe	huN-ri-khe	gu-khe
K.thA-khe	-	A-khe	-	gA-khe
B.thu/thA-khe	-	u/A-khe	-	gu/gA-khe
'this side'				

<u>C.</u> thu-thae	am-thae	u-thAe	huN-thae	gu-thae
'in this place'				

7. Reason

thu-keN	am-keN	P.u-keN	-	gu-keN
'for this reason'		K.A-keN		
		B.u/A-keN		

8. verbal
classifierTime Count

thwA:-kA:	-	wA:-kA:	-	gwA:-kA
'this many times'				



1. prox.to addresser 2. prox.to addresser 3. rem. 4. extreme rem. 5. intr.

9. Diectic

location

tnwA:-dhu-	-	wa:-dhu:	-	gwA:-dhu:
'this many times'				

Action count

thwA:-tu	-	wa:-tu-	-	gwA:-tu-
(-tuye)		(-tuye)		(-tuye'
'this many motions of scooping out'				

10. Other cls.

tha-pae ¹ -pu	am-pae-pu	A-pae-pu	kuN-pae-pu	gA-pae-pu
'this much big'				
tha-pae-ha:	am-pae-ha:	A-pae-ha:	huN-pae-ha:	ga-pae-ha:
'this much long'				
tha-pae-phi	am-pae-phi	A-pae-phi	huN-pae-phi	gA-pae-phi
'this much thick'				
tha-pae-kha	am-pae-cha	A-pae-kha	huN-pae-kha	gA-pae-kha
'This much big' (house)'				

1 with the classifiers other than verbal cl. The base takes /-pae-/ as its oblique marker before the cl. is added

- (14) /pine/ 'out of'
 jhya: pine
 window out of
 'out of window'
- (15) /phusae/ 'above'
 chyA phusAe
 head above
 'above head'
- (16) /likkA/ 'near by'
 ne:c likkA
 Chair near by
 'near by chair'
- (17) /tAkA/ 'up to'
 ana takA
 there up to
 'up to there'
- (18) /theN/ 'like'
 chA theN
 you like
 'like you'
- (19) /lagi/ 'for'
 ji-gu lagi
 I-Gen for
 'for me'
- (20) /ti/ 'about'
 u-li ti(ti)
 that-much about
 'about that much'
- (21) /su:/ 'during the time of'
 la: su:
 recover-hab during the time of
 'during the time of recovery'
- (22) /lise/nApAN/ 'together with'
 chA lise/nApAN
 you together with
 'together with you'
- (23) /ba:rAe/ 'about'
 sita (ya) ba:rAe
 sita about
 'about sita'
- (24) /sikaN/swAya:/ 'than (comparative)'
 chA sikaN/swAya: wa tA:rhi
 you than he tall
 'He is taller than you (are)'

6. PARTICLES AND POST POSITIONS

6 Particles and Post positions

6.1 Particles

Particles, the indeclinable minor parts of speech are free in form, and occur after any major or minor parts of speech including particles themselves. The following are the types of particles found in this dialect:

- (1) ^aEmphatic, (2) Conjunctive, (3) Quotative, (4) Expletive, (5) Negative, (6) Prohibitive, (7) Benedictive, (8) Determinative, (9) Exclamatory, (10) Hortative, (11) Initiative, (12) Responsive, (13) vocative, (14) Question tags, (15) interrogative, (16) honorific (17) Intensifier (18) sentence qualifier (19) Idiomatic.

6.1.1 Emphatic particles (emph.pt.): They occur immediately after the emphasized stem:

- (1) /ka/ coming between two reduplicated stems

dyA jui ka wA dyA:
 god be-Npa dj emph that god
 'he must be a god'

- (2) /tuN/ stuN/ natuN/ saNØ 'only', 'still'

ana tuN/ stuN/natuN/saN dA:
 there only is
 '(It) is there only'

libha thiNa tuN/stuN/ natuN/saN/ cwani:
 sun shine-pap still continue-n. pa dj
 "sun continues still shining"

- (3) /la/ (yataA:,dhai)'sth. in particular'
 dhyAba la (yataA:,dhai) bi-ye mAkhu
 money at give-inf be(equg) ng.hab.
 As far as money is concerned, I won't give you.
- (4) /ya:/ in alternation to /la/ is used in B. only:
 dhau yaN sa: hu:
 curd pt tasty be-hab
 'curd, in particular, is tasty'
- (5) /naN/ napAN/ 'even'
 uli naN/ nApAN yae(=ya-ye) ma-phA-ya la?
 that much even do-inf be able-ng.pap.intr.pt
 'you can't do even so little'
- (6) /ni/ specifying sth. by meaning 'you know'
 wA waŋgu dhāe dA: ni
 that green grass be-hab pt
 'That green grass, you know?'
- (7) /muKAN/ 'all without exception'
 muKAN LAI jAkA ya tArkari mA-sa:
 all radish only Gen curry be tasty-ng.hab
- (8) /ya/ occurring between two reduplicated stems meaning
 'all (without exception)'

dhyAba ya dhyAba

pice pt pice

'pices only'

(9) /he/ 'self'

wA he: ma

that itself need-hab

'(I) need that itself'

(10) /soN/ 'even'

wA saN jiu

that even be-hab

'that even will do'

(ii) /sArjyanta/ 'including all (without any exception)'

mulu sArjyanta biya chwa-ya'

needle even(including give-pap give pa cj

all without

any exception)

'(I) gave all including a needle even'

6.1.2 Conjunctive:

Conjunctive particles are of two kinds: (a) Coordinative and (b) Subordinative. (a) Coordinative can further be divided into (1) Cumulative, (2) alternative (3) adversative and (4) illative

(1) Cumulative:

It combines two independent words, clauses or sentences:

/wA/ 'and'

rai wA sArma

Rai and Sharma

/nAN/ 'also'

rai nAN sARma nAN

rai also sARma also

/jAKA mAKhu nAN/ 'not only but also'

rai jAKA mAKhu sARma nAN

rai only 'be-ng.hab sARma also

not only Rai, but Sharma also.

(2) Alternative:

/ki/ 'or'

rai ki sARma

rai or sARma

/ki ki/ 'either--or..'

eki rai ki sARma

either rai or sARma

/nA.. nA/ 'neither .. nor..'

nA rai nA sARma

neither rai nor sARma

(3) Adversative:

/Ae saN/ 'even then'

wAN yAKWA bWANA, Ae saN wA

he-A too much study-pa dj even then he

jacAe fe:l julA

examination-Loc failed be-pa dj

'He studied hard, eventhen he failed in the examination'

(4) Illative:

/kiN/ 'so', 'therefore'

wAN yAkWA bWANA AkiN WA jaeAe
 he-A too much study-pa dj so he examination-Loc
 pa:s juLA
 success be-pa dj

'He studied hard, so he passed in the examination'

(b) Subordinative:

It combines the clauses one of which will be
 subordinate:

/liN/ 'as (denoting cause)'

ba: iakA bWAnGu liN WA
 well study-hab cause-I he examination-Loc
 pa:, ju-lA
 passed be-pa dj

he passed in the examination as he studied well.

/ki/ 'that (denoting effect)'

WA-N khicac-ta (=khica-ya-ta) thA-pae-SAKAN
 he-A dog-Dat this much severely
 da-lA ki khica si he si-lA
 beat-padj that dog die-emph-die-pa dj

'He bet the dog so severely that it died finally'

/dhAKA/ dhAKa:/ 'with the purpose of'

WA pyakhAN swAe (=swA-ye) dhAKA/dhAKa: thana wALA
 'he drama see-inf with the purpose of
 thana wALA
 here come pa dj

'He came here with the purpose of seeing a drama'

/sa/ 'if (denoting condition)'

ji-ke dhyAbe du- sa ji-N ya-ye-gn
 I-Loc money be(exist)-hab-if I-A do-inf-det.
 siu ka
 know-hab emph.

'I know what should I do if I have money'

/tAllAe/ 'so long (denoting condition)'

Athae mA-ya: tAllAe ji: mA-khu
 like that do-ng.hab so long be-hab be-ng.hab
 'so long it be not done like that it won't be good'

/saŋ/ 'though (denoting contrast)'

wa gAri:b saŋ nugA: mA-sya:
 he poor though heart feel pain-ng.hab
 'He is liberal though he is poor'

6.1.3 Quotative

/hĀ/ occurring at the end of a sentence:

wa-N Aila twan-e mA-khu hĀ
 he-A wine drink-inf be (equa)-ng. hab
 He said that he will not drink wine.

/ki/ occurring before the quoted speech:

wa-N dhala ki Aila twan-e mA-khu
 he-A say-padj that wine drink-inf be(equa)-ng.hab.
 He said that he will not drink wine.

6.1.4 Expletive

These particles are used as mannerisms by people during conversation. It may occur at any position in a clause or

or a sentence, but never within a word. Its meaning, if any, is not related to the context. They are:

/cī/ caine/, mane/, yane, /hAW/

6.1.5. Negative

/mA/

This occurs with verbs. In the case of compound verbs it comes before the auxiliary verb.

wan- 'to go' mA-wan- 'not to go'

swA- 'to see' mA-swA- 'not to see'

cwAna: cwAn-	'to continue staying'	cwAna: mA-cwAn-	'not to continue staying'
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yae-ji-	'to be right to do'	yae-mA-ji-	'not to be right to do'
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ng.pt /mA/ with initial /m/ of the verb will be /mWA/:

mAl- 'to need' mwa:l 'not to need'

6.1.6 Prohibitive

/mAte/ It occurs at the end of a sentence

cuA:s twAn-e mate

cigarette drink-inf don't

'Don't smoke cigarette'

6.1.7 Benedictive

/ma/ 'let'

It occurs at the end of sentence:

ta mwae ma

long live-inf let

'Let you live long'

6.1.8 Determinative

/tini/ 'still to be'

wA wA-i tinihe come-A pa dj still (to be)

'He will still come'

wA-N nA-lA tini

he-A eat-pa dj still (to be)

'He ate still (continuation against one's expectation)'

6.1.9 Exclamatory/Ae*/ (1) surprise

*Ae thAu rajkumar nAsi:

Look today prince die-ng-hab

'Look to-day (the) prince did not die'

(ii) sudden remembrance:

Ae ī: chA-pu yaN dA:

Oh, sickle one-cl emph be-hab

'Oh I have a sickle'

/a*ha/ pleasure

a-ha, guli bā:la:gu swaŋ

look, what beautiful flower

Look what (a) beautiful flower

/*u/ 'surprise' in sudden appearance of sth or sb unexpected'

/apa/apu/ 'sudden feeling of burning

heat or biting cold'

/yamma/ interj. expressing surprise or fear (meaning 'O mother') e.g.,
 yamma, gAe gAl-A wA mica
 pt how climb-padj that baby
 'It is a matter of surprise, how did the baby climb'
 yamma, ji gya-tA
 pt I be afraid-pa dj
 'oh, I am afraid' (mostly the females use it)

/aiia/	'continuous pain'	/ka-ka/	'sudden calamity'
/aya/	'sudden pain'	/kasa/	'challenge'
		/kya:ba:t/	'appreciation'
/aya ma/	'fatigue'	kya:ba:s/	
/u:/unu/	'bitter pain'	/sya: ba:s/	
/ka/	'sudden remembrance'	/chi/	'dislike'
		/chi-chi:/	'more dislike'
/ka:/	'calamity'	/dhAtteri/	'mild rebuke'
/ka:/aka:/	'repentance, distress, grief.'	/dhAnyA dhAnyA/	'great appreciation'

/dhArWA: dhARMA/	swearing	/cA cA/	sympathy
/mancWasa/mampA-sa/		/hAre sibA/	
/sAtte/		/dhikkar/	'demoralizing'
/syammasa/			

6.1.10 Hortative

na	'take'	na,	saphu	jwĀ
		take	book	hold-imp
		'take, hold (the) book'		

6.1.11. Initiative

hA: sAe	'commanding to pull a heavy thing all at a time'
bina:bi	'exclaiming at sb to keep away in a religious performance'
sAe	'asking to move, and give way'

6.1.12 Responsive

These are used in response to a call:

hĀ	'yes'
hAju:r	'yes (most hon)
hA:i	'yes (farmers' speech)
hA:s	'alright (hon)'
hāī sAe	in response to 'hA:sAe' when some heavy thing is pulled.
juA:u	'yes (hon. mild)
Ā	while listening to sb's narration
dA/dAe	alright (non.hon.)

6.1.13. Vocative:

It is used to address sb:

Ae	'Oh, (the common folk-non-hon)'
----	---------------------------------

ya: 'O, (relatives, and respectable persons)

he 'O, (king, god most hon)

Occasionally while calling a person without using his name /Ae/ can be used, /he/ is rarely used (only the young generation started using it to denote love, affection or intimacy to the addressee, but /he/ is never used like that.

6.1.14 Question tags

khāla/hāla 'understand', 'is it not so'

nhāē/nhī: 'all right?'

/hāī/ 'what did you say, once more (please)'

/hā:/ 'wā gāna hā:, 'where he is?'

6.1.15 Interrogative

/la/ it occurs at the end of a sentence:

wā-la saphu bilā la 'Did he give a book?'

In alternative type of question, it occurs before the conjunction /ki/ 'or' :

wā la-ki thwā, 'that or this?'

6.1.16 Honorific

/ju/ it occurs after a person's name:

ra:m ju, Mr. Ram

bharat ju, Mr. Bharat

In /juju/ 'king', /bhaju/ 'gentle man', /māeju/ 'ladies (respected/' /ju/ is an unseparable part a word.

/ji-/ 'be right' /jyu:/ /jyu:sa/ 'if possible .'

/pha-/ 'be able' /phu/ /phu-sa/ 'if one can..'

Others:

/bastabae/ 'in fact..'

/matlab/ 'I mean..'

6.1.19 Idiomatic

/thA/ 'let'

ya: sa thA ya

do-hab if let do

It one does (sth) let him do.

/mwaeSe/ 'let it be'

ju: sa thA ju, mwaeSe suŋKA cwĀ

be-hab if let be let it be quiet stay

'If (sth) happens, let it be, keep mum'.

/hintyaŋ/ It is found in B. only means ^{ing} 'not to happen what is expected'. It occurs after a sentence:

caA wai hintyaŋ

you come-Npn dj pt

'I expected you will come, but did not'

6.2. Post position (pp)

Post positions come after noun, pronoun, adjective, certain adverbs, non-finite verbs, and others to indicate place, direction, source, method etc.

(1) /kathAN = khatAN/ 'as', 'according to'

It occurs after demonstrative and interrogative bases
and non-finite verbs:

u- kathAN/khatAN jya ya

that according to work do

Do work according to that

dha-ya .. kathAN//khatAN jya ya

say-pa cj as work do

Do work as (I) said

(2) /kathanAN = khatANAN/ bakan/wAN/ 'immediately after'

These occur after the past participle form of the verb:

dhae kathanAN/khatANAN/bakan/wAN wa wan-A

say — pap pap he go-pa dj

'Immediately after saying (so) he went'

(3) /nhyA:/ 'before (temporal)'

cha nhyA: ji wan-e

you before I go

'I go before you (go)'

(4) /bAlAe/ 'at the time'

u- bAlAe

that time-Loc

'that time'

(5) /li/ 'after'

wa wae dhukka: li

he come-inf. finish-pap after

'After he had come'

(6) /khunhu/ 'on the particular day of'

sAngranti khunhu

1st day of a month pop

'On the first day of (a) month)

(7) /niseN/ 'from... on'

u- hAlae niseN

That time-Loc from...on

'From that time on'

u- thae niseN

that place-Loc from...on

'From that place on'

(8) /kwAe/ 'beneath'

jhya: kwAe

window beneath

'beneath window'

(9) /khe/ 'to', 'towards'

thu khe

this side

(10) /cwAe/ 'above'

lukha 'cwAe

door above

'above door'

(11) /thae/ 'at the place of'

khiū 'thae

dark in

'in dark'

(12) /dAthui/ 'between,
among'

imi dAthui

those between/among

'between/among them'

(13) /pakhe/rikhe/'towards'

ram pakhe

ram towards

'towards Ram'

7.

CLASSIFIERS

7 Classifiers (cl.)

Newari has two types of cls: (1) verbal; and (2) nominal

7.1 Verbal classifiers (cl.v):

(1) /ka: (-lA)/

This is the most general cl.v that can occur with all the verbs. It can also be used in place of all the other cls.v:

WA cha-ka: wAlA 'he came once'

(2) /jha: (-lA)/

It denotes substantial or state undergone once or more during a definite period of time:

WA cha-jha: Asya: juLA 'he became crazy once'

(3) /tu/

This is a reduplicative cl. used with the verb /tu-/'to scoop out'

nyA-tu cini tu-ye 'to scoop out sugar twice'

(4) /thu/

This is used with verbs that denote a sudden or momentary action:

cha-thu da-ye 'to beat once'

nyA-thu sya-ye to drink liquor twice (slang)

(5) /dha: (-lA)/ nhu: (-li)/

These two cls. have a common semantic range. They occur with verbs of washing, rubbing, treading and kneading:

chA dha:/nhu: ca-ye. 'to wash clothes twice'

~~(6) /dhu: (-li)/~~

(6) /dhu: (-li)/

This cl. occurs with /wA-/ 'to come', /wan-/ 'to go', /chwA-/ 'to send', and /hA-/ 'to bring' & /lhyA-/ 'to carry the load' denotes diectic location:

wA nya-dhu: wAlA 'He came twice'

It can be reduplicated, by inserting /wA/ between the base and reduplicated component. Then it may denote innumerable repeated action as in:

wA dhu wA dhu: ca lhyAlA,

he cl (rdp) clay carry-pa dj

'He carried the clay again and again (many times)

(7) /s(A)la: (-khA)/ occurs with the verb ca- 'be completed' in serving the food items in a feast. It is in practice among the Buddhists in Nepal.

swA-s(A)la: wana ki bhwae kwa-cai

three cl go-pa dj after feast come to the end-pa dj

'Feast will be completed after the 3rd round service'.

(8) /si:(-lA)/

This is a reduplicative cl. used with the verb si- 'to fry'
nya-si: la si-ye 'to fry meat twice'

(9) /hiN(-nA)/

This is a reduplicative cl. used with the verb

hi-ye-k- 'to turn'

chA-hi: la hi-ye-k- 'to turn once to mix while frying meat'

(10) /su:(-li)/ This is a reduplicative cl. It occurs with the verb su- 'to mill'

wa chA-su: su-ye 'to mill the rice once'

7.2 Nominal classifiers

- (1) /ka/ It is used with the following nouns:

lā 'path', sī 'fire wood', lha: 'hand' (when denoting hands of a many handed stutues or gods)

sī chAkka 'a piece of fire wood'

lā nyA-ka 'two paths'

lha: swA-ka 'three hands (of a statue, or a god)

- (2) /ku:(-ti)/ is used with nouns denoting cuts on a body, scars, spots etc.

gha: chA-ku: 'one cut'

As a quasi-unit cl. it can occur with a broken piece of any object.

gwāe chA-ku, 'one piece of nut'

- (3) /kha/ is used with the noun /chē/ 'house' only:

chē chA-kha 'one house'

'House' but not denoted by /chē/ will not take this cl:

cāpa: chA-gu:, 'one community house'

- (4) /gA: (-lA)=gwA:(-lA)/

the following groups of nouns receive these cls:

- (A) spherical or spheroid objects:

bhwagtya 'pomelo' etc.

- (B) Containers with definite walls:

almari 'cup-board' etc.

- (C) Globular or cylendrical fruits, vegetables, grains:

alu 'potato', tusi, 'cucumber', kAegu 'peas' etc.

- (D) Poles, cylindrical objects and stuffed objects:

ya:sin 'long wooden pole', ghanta:ghar. 'the

gnanta:ghar of Kathmandu', phunga 'pillow' etc.

(E) Some house-parts:

pA:kha: 'wall', dhAlIN 'ceiling' etc.

(F) spheroid or glandular parts of body:

mikha 'eye', bhWari 'belly' etc.

(G) Musical instruments:

dnyAnAe 'big drum', sita:r 'sitar' etc.

(H) Tools with spheroid or cube like heads:

mWAgA: 'hammer', bAsila 'edge' etc.

(I) Utensils:

takya 'frying pan', ghA: 'pitcher' etc.

(J) Enclosed vehicles:

bA:s 'bus', re:l 'train' etc.

(K) spheroid or cubish sweetmeat or bakery items:

lAddu 'lAddu', ke:k 'cake' etc.

(L) Miscellaneous items:

lwA: 'stone', ghAdi, 'watch' etc.

- (5) /ca:(-kA:(~~l~~-lA))/ occurs with nouns denoting ring shaped object with an opening in the centre:

ghA:ca chA-ca: 'one toy-wheel'

ca:ca nyA-ca: 'two ear-rings' etc.

- (6) /tu/ is used with nouns denoting strands of threads that constitute a thicker thread:

ka nyA-tu 'two fine threads'

- (7) /ta and thi:/ thi: stands for the number of types in a given groups, ta stands for the total number of tokens in that group:

swA-thi: mari: ~~ti~~-ta dA:
 three-types-Loc sweets ten pieces be (exist)-hab
 '(There are) ten pieces in three types of sweets'

(3) /twa:(-KA) & ha:(-IA)/

twa: is used to denote a broken piece of lengthy object,
ha: is used to denote a broken or unbroken lengthy object.

The piece denoted by ha: is longer than twa:

chA-ha: suka 'one longer piece of thread'

chA-twa: suka 'one shorter broken piece of thread'

twa: also functions as a cl. for the noun prasi, 'sari':

chA-twa: prasi 'one sari'

ha: also functions as a cl. for galli 'lane'

chA-ha: galli, 'one lane'

(9) /dhwA: (-IA)/ As a noun this means 'a line'.

As a cl. it occurs with nouns that denote lines or line
 like things:

dhwA: chA-dhwA: 'one line'

(10) /p(A)ta/ comes with nouns denoting small round marks or
 pieces of objects:

sina:(-IA) chA-p(A)ta 'one vermillion mark'

(11) /pa/ occurs with:

(A) nouns denoting sweet items and bakery items which are
 prepared by pressing, spreading, layering of the dough or
 other raw materials:

puri chA-pa, 'one puri' etc.

(B) Bricks, tiles and some moulded flat items:

AtA chA-pa 'one brick'

sappa nyA-pa 'two cow-dung cakes' etc.

(C)paired objects:

tuti pa nyA pa 'feet' etc.

(12) /pa:(-tA)/ occurs with nouns that denote flat non-eatable objects:

bhWAN chA-pa: 'one sheet of paper'

hasa nyA-pa: 'two winnowing trays' etc.

(13) /pi/ This is a reduplicative cl. used with nouns denoting heavy knives, trowels, umbilical cord:

sya: cupi chA-pi 'One butcher's knife'

dakA:m cupi nyA pi 'two brick layer's trowels etc.

(14) /pu/ occurs with nouns that denote thin long objects:

kipA: cha-pu 'one rope' etc.

(15) /pwa:(-lA)/ occurs with nouns that denote soft packets, soft protruberances, breast and blisters:

duru nyApwA: 'two packets of milk'

duru pwA: nyA-pwA 'two breasts' etc.

(16) /pwa:(-tA)/ comes with the noun /mAtA/ 'light':

mAtA chA-pwa: 'one light'

(17) /pwa:(-lA)/ This is a reduplicative cl. and is used with nouns denoting holes:

pwa: caA-owa: 'one hole'

(18) /phi/ This is a reduplicative cl. and is used with nouns denoting 'brooms'

tuphi chA-phi 'one broom'

- (19) /phuti=pti/ is used with nouns denoting small spots:
 dag cha-phuti (pti) 'one spot'
- (20) /phwa:(-IA)/ occurs with nouns that denote flowers,
 flower-shaped objects, and the objects which is attached
 to the tip of a rod or a stalk:
 hiti phwa: nyA-phwa: 'two (water) taps'
 lawal swA-phwa: 'three cloves' etc.
- (21) /ma/ This is a reduplicative cl. occurring with nouns
 denoting plants and trees:
 swa: ma nyAma 'two plants' etc.
- (22) /ma:(-IA)/ This is a reduplicative cl. and is used to
 denote garlands:
 swa: ma: cha-ma: 'one flower-garland' etc.
- (23) /mha/ occurs with nouns denoting animate beings, personified
 objects, supernatural beings:
 salā cha-mha 'one horse'
 katal mari nyA-mha 'two dolls'
 bhut cha-mha 'one ghost'
- (24) /gu:(-li)/ This is considered to be the residue cl.
 occurring with a wide range of unanimate nouns including
 abstract nouns, natural phenomena and many others:
 jya cha gu: 'one work'
 pasl: nyagu: 'two shops'
 bhā:baNa cha-gu: 'one emotion' etc.

8. REDUPLICATION AND ONOMATOPOEA

8. Reduplication and Onomatopoeia

Reduplicative compound is obtained by repeating the component with or without change on them.

Reduplication is of two types: (1) simple reduplication and (2) echo reduplication.

8.1. Simple Reduplication: This is done without any change in the form:

8.1.1. Noun and Pronouns

(A) Interrogative, Demonstrative, Reflexive, and Indefinite bases when reduplicated form their distributive pl. counterparts.

Interrogative and Relative base: Distributive pl. form:

su 'who'

su su 'who and who'

chu 'what'

chu chu 'what and what'

Demonstrative base

thwA 'this'

thwA thwA 'this and this'

wA 'that'

wA wA 'that and that'

Reflexive base:

thA: 'self'

thA: thA: 'selves'

Indefinite base:

suN 'any one (anim)'

suN suN 'some one'

chuN 'any one (inanim)'

chuN chuN 'some one'

(B) Personal prns of pl. form in Gen case can be reduplicated to denote reflexive sense:

chimi 'your'

chimi chimi 'among yourselves'

jimi 'our'

jimi jimi 'among ourselves'

imi 'their'

imi imi 'among themselves'

(C) Among the nouns by inserting an emphatic pt. in between the base and the repeated component, the meaning in pl. form will be emphasized:

kae 'son'	kae-ya-kae 'all the sons'
la 'month'	la-nAN-la 'months together'
thA: 'self'	thA-wAN-thA: 'among..selves'

(D) By inserting demonstrative prn. in between the base and the repeated component, the meaning ^{will be} more emphasized:

dyA: thwA dyA: 'This is no other than god himself (lit. god this god)

khū chA khū 'you are no other than thief (lit thief you thief)'

(E) Many nouns denoting animals in baby-talk are reduplicated.

Such reduplicated nouns are Onomatopoeic, and are accompanied by the diminutive suffix/ca/:

aī 'biting manner'	aī aī-ca 'small buffalo'
kwa: 'cow's crying'	kwa: kwa:-ca 'hog'
ghāe 'duck'	ghāe ghwāē-ca 'duck'
nau 'cat's mewling'	nau-nau-ca 'cat'
mae 'goat's crying'	mae-mae-ca 'dog'
hau 'dog's crying'	hau-hau-ca 'dog'
hait 'manner of riding a horse'	hait-hait-ca 'horse'

Some other nouns of baby talk are reduplicative in form:

kai-kai 'curry'	ku ku 'alcoholic drink'
ci-ci 'meat'	cai cai 'sweets in general'
pa-pa 'bread, sweets etc.'	pu pu 'chick'

bu-bu 'parched grains' su su 'urine'

Except /cai/ 'sweets' and /kai/ 'curry' which are ending in vowel sequences, other words without reduplication have no meaning.

(E) some nouns when reduplicated with (vowel length) and nasalization in the repeated component become adv. of time in pl. form:

nhi 'day'	nhī: nhī: 'daily; 'every day'
dā 'year'	dā dā 'every year' 'years together'
ca 'night'	cā: cā: 'over many nights'

3.1.2 Reduplication of numerals and classifiers

(A) Rdp of Numerals

All the numeral with the cls. they take including fractional units and multiplications by 'ten' can be reduplicated to give the meaning of distributions:

chA - mha	chA-mha chA-mha 'one by one', one each
one - cl (anim.)	

sA - chi	sA-chi sA-chi 'hundred by hundred'
hundred-one (unit)= one hundred	'hundred each'

sA- tya	sA-tya sA-tya 'one fifty by one fifty',
hundred-half(fractional) =hundred and half (i.e. 150)	'one fifty each'

Multiples of 'hundred' 'thousand' etc. are reduplicated to give the meaning of innumerable pl. counterparts:

8.1.3 Reduplication in Verbs:

Simple reduplication occurs with all finite forms of the main Verb:

(A) In the case of past and non-past forms, rdp. brings emphasis:

ki- 'obstruct'

pa	Npa	
niNa kiNa '(I) obstructed	ki: -ki: '(I) (will) obstruct	obstructed'
		obstructed'

(B) Rdp of past participle implies the repeated continuous action:

wA ki-Na: ki-Na: wanA
 he obstruct (pap in rdp) go-pa dj
 He went by obstructing repeatedly

(C) Rdp in imperative and habitual is more intensive:

Imp-

kiu kiu 'obstruct obstruct'

Hab -

kiu kiu 'no doubt one obstructs' (lit.obstructs obstructs)

(D) Rdp with an emphatic pt. inserted in between the base and the repeated component denotes repeated action of the verb is intensified:

ghwa-ttu - ghwa - 'push by force again and again'

As marked by stresthacharya (1976: 121) it occurs with a short stem of verb, and indicates continuous repeated action. He observes that by inserting /mAtu/ the action is further intensified. This does not seem to be true. When /mAtu/ is used the sense of emphasis goes down and turns of action

increases:

ghwattu mAtu ghwa - 'push many times with less force'

/jAkA/ 'only' 'just as'

As noted by Shresthacarya reduplication with the addition of:

(1) jAkA/means 'only:

wA-N nAyA nA jAkA nAlA jya mA-ya:

'He ate only, but did not work'

It also denotes momentary action -

chA wA jAkA wanA wA wAlA. (just as you went he came'

(2) /nī:/ means 'before ,anything else'

swA ji: swAe AlAe dhae, 'First I see then comment'

(3) /he/ means 'certain', 'certainly'

khA he khA 'It is certain'

(E) Reduplication of non finite verb:

The base repeated with the repeating component followed by /N/ gives the sense of continuity of past participle incompletive form: wA khwA khwA-N wanA, 'He went weeping'

8.1.4 Reduplication in Adjective

intensity goes down when adjectivial base is reduplicated:

<u>Base</u>		<u>Rdp.form</u>
hyau	'red'	hyau hyau 'reddish'
mhasu	'yellow'	mhasu mhasu 'yellowish'
pau	'sour'	pau pau 'sourish'

8.1.5 Reduplication in Adverb

Reduplication of the adverbial bases denotes repeated

action. Continuation in slow motion is signified by suffixation, but continuation in fast motion is signified by triplication of the last syllable:

<u>Meaning</u>	<u>Base</u>	<u>Repeated action</u>	<u>Continuation</u> (fast motion)
manner of moving chariots, vehicles, planets	ghusu	ghusu-ghusu	ghusu-su-su
manner of having running nose	sulu	sulu-sulu	sulu-lu-lu
manner of pulling some heavy thing	ghisi	ghisi-ghisi	ghisi-si-si

This type of triplication is restricted to a few phonesthetic type of words. Repeated forms are many in number.

8.1.6 Reduplications of Postpositions:

kwAe 'down'	kwAe-kwAe 'deep down'
cwAe 'above'	cwAe-cwAe 'far above'
pine 'outside'	pine-pine 'very outside'

In this type of rdp, the final v or vv of the base is stressed.

ti 'about'	ti ti 'about only'
thuli ti ti hē	'bring about this much only'

Restriction of limitation is intensified here.

lise/napAN 'with'	lis-lise-N/nap- ^h napA-N 'together with'
-------------------	---

Adhesion is emphasized here.

mhyA: 'before'	nhyA: nhyA: 'before (continuation)'
liu 'after'	liu liu 'after (continuation)'

8.2 Echo Reduplication

In echo compounds the concerned noun is repeated with some modification. The repeated component is called the eco-noun.

Echo compounds generalize the meaning of the original word. A generic sense is implied in this type:

- (A) The vowel in the first syllable /i, u(:)/ is replaced by /a(:)/ in the echo noun:

tisa 'ornament' tisa-tasa 'ornaments etc.'

kusi 'flea' kusi-kasi 'fleas etc.'

ci 'salt' ci-ca 'salts etc.'

ku 'spade' ku:ka: '**spades** etc.'

phu: 'finished' phu:pha: 'remnants'

- (B) The vowel in the first syllable /i:,ui/ is replaced by /ae/:

ki 'insect' ki:kae 'insects etc.'

i 'spittle' i-ae 'spittle etc.'

kuī 'kitchen knife' kui-kae 'kitchen knife etc'

phuī 'arrogance' phuī phaē 'arrogance etc.'

- (C) The vowel in the first syllable /(w/y) A(:), is replaced by /i(:)/a(:)/¹

kwA: 'crow' kwA:ka:/ki: 'crows etc.'

sA: 'sound' sA: sa:/si: 'sound etc.'

tApuya 'cover(pa p)' tApuya tapuya/tipuya 'by carrying etc.'

chē 'house' chē chā/chī 'houses etc.'

1 B prefers final /A/ of the base replaced by /a/ in eco noun, whereas S prefers it being replaced by /i/

se:l 'spring roll' se:l sa:l/si:l 'spring rolls etc.'

but

mAsi 'ink' mAsi-mi¹i 'ink etc.'

- (D) The vowel in the first syllable /(w/y) a(:)/ is replaced by /i(:)/

ka 'thread' ka-ki 'threads etc.'

ka: 'bugle' ka: ki: 'bugles etc.'

twa: 'locality' twa:ti: 'locality etc.'

khya: 'genie' khya: khi: 'genie etc.'

- (E) In a restricted member of eco-compounds the first consonant is replaced by another consonant viz. /b,t,s, kh/. Some of these nouns, however can also have echo-compounds formed by vocalic modification E.g.,

thālā 'pot' thālā-bālā

thāla thīlā

khā lha 'talking' khālabālā 'conversation'

- (1) thae 'place' thae-bae² 'residence etc.'

thae-thi: 'places etc.'

hAna- 'fact of respecting' hAna-bAna 'regards etc.'

hila 'act of changing' hila-bula 'exchange'

thekan 'address' thekan-bakan 'certainty'
thekan-thakan/thikan 'addresses etc.'

¹/mAsi/ 'ink' should have its eco-noun as /masi/ too, but as it means 'vulva' in this dialect both S & B intentionally avoids it. Sometimes unconsciously comes out and creates coprological humour.

² little difference in meaning may be caused by the echo-noun /bae/ which independently means 'residence'

mhala+act of controlling
one's diet'

mhala-sala 'preservation of
clothes with care'

ni: 'act of purifying'

ni:si: 'sanification as of death
or birth purification'

ni: 'act of purification'

ni:ci: 'orthodox manner of
sanetification in day
~~by~~ day affairs'

hebaye- 'get sb hurt'

hebae-cAbae 'words used to hurt
others'

lwapu 'fight'

lwapu khyapu/'fights etc.'

lwapu lipu

9. DIALECTAL DIFFERENCE BETWEEN STANDARD AND BHAKTAPUR
DIALECT



9. Dialectal differences between S and B

Dialectal differences between S and B at the phonological, grammatical and lexical levels are presented here. The presentation is illustrative rather than exhaustive:

9.1 Phonological level:

At phonological level we find only three phonetic variations, and several other phonemic variations. The following are the phonetic variations:

9.1.1 Phonetic variations

(1) Phoneme /N/ in B

Velar nasal /N/ is a separate phoneme in B, where as it is an allophone of /n/ in S.

In B

Na 'fish'

wANa 'go (pa cj)'

swaN 'flower'

/na/ 'take' /Na/ 'five'

The movement

In S /N/ occurs homorganically before velar nasal:

/sAnka/ /sANka/ 'doubt'

/sAnghA/ /sANghA/ 'association'

(2) Allophone [ʌ] in B:

B, unlike S, has [ʌ], a central higher low vowel as an allophone of /a/ Sharma (1980:207-8) thinks this to be a separate phoneme. But it is conditioned by environment.

It is therefore an allophonic variation of /a/. It occurs in morpheme final position.

<u>S and B</u>	<u>S</u>	<u>B</u>	
/dha/	[dha]	[dhʌ]	'say(imp)'
/sa/	[sa]	[sʌ]	'pull(imp)'
/waū/	[waū]	[wʌū]	'green'
/hyaū/	[hyaū]	[hyʌū]	'red'

S /a:/ in B is phonetically [ʌ]:

/ga:/	[ga:]	[gʌ:]	'pft'
/a:s/	[a:s]	[ʌ:s]	'hope'
/ta:/	[ta:]	[tʌ:]	'lock'

/na:/ 'water' is the only exception in B which is [na:].

(3) [y] onglide for /e/

In consonant ending verbs and postpositions the final /e/ does not have a [y] onglide in B, whereas S has such an onglide:

	<u>S</u>	<u>B</u>	
/kyAl- e /	[kyAl ^y e]	[kyAle]	'mill'
/khan-e/	[khan ^y e]	[khane]	'happen to see'
/mhit-e/	[mhit ^y e]	[mhite]	'play'
/dyĀ:ne/	[dyĀ:n ^y e]	[dyĀ:ne]	'above'
/dune/	[dun ^y e]	[dune]	'inside'
/pine/	[pin ^y e]	[pine]	'outside'
/pArk-e/	[pArk ^y e]	[pArke]	'patch'

9.1.2 Phonemic Variations

Sharma (1980: 203-18, 140-145) has noted the correspondences no. 1, 2, 3, 12, 21 and 25.

(1) S oral = B nasalized Vs & vice versa

Corresponding to B. nasalized V is more common than the reverse situation: E.g.,

<u>S</u>	<u>B</u>	<u>Meaning</u>
gwAlA	gwAlā	a village in Kathmandu.
kAsi	kāsi	a clay-pot
pAti	pāti	mosquito
yAlA	yAlā	Patan, Nepal
haja	hāja	steamed rice
kwati	kwāti	soup-preparation of various pulses.
gwAe	gwĀē	nut
gwae	gwāē	moustache
kA:che	kA:chē	sweat soft peas
--	--	
bĀ:si	bapsi	wooden partition
bakhĀ:	bakha	story

(2) S /A(:)/ = B /a/ & vice versa:

Corresponding to B /a/ is more common than the reverse:

E.g.,

<u>S</u>	<u>B</u>	<u>Meaning</u>
Ā:	ā	mango
kĀ:	kā	thorn
khĀ	khā	matter
tAn-	tan-	add

<u>S</u>	<u>B</u>	<u>Meaning</u>
dAn-	dan-	be cheap
bĀ	bā	floor
mĀ	mā	husk

As noted by Sharma (1980:) vowels clustered with /w/ or /y/ remain unchanged:

<u>S</u>	<u>B</u>	<u>Meaning</u>
kyAn-	kyAn-	show
gwAl-	gwAl-	stir
syAn-	syAn-	be spoilt
pwAl-	pwAl-	peel

Reverse situation occurs in the following words:

apa	Apa:	many
kauli	kAuli	couli flower
cakusi	cA:si	citrus lametā
lakā:	lAKaN	shoe
surai	surAi	jug

(3) S /Ae/ = B/ae/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
dhĀē	dhāē	bedbug
hĀē	hāē	duck
--	--	
nhaepĀ:	nhAepAN	ear
nhaekĀ:	nhAekAN	mirror
khwāē	khwĀē	deaf (male)

(4) S. /a/ or /a/ = B /yA/ or /ya/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
ca-	cya-	cut
nA	nya	iron
nAn-	nyAn-	have experience
nha-	nhya-	kneel

(5) S /A(:)/ = B/wA(:)/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
pAli	pwAlA:	roof
kApĀ:	kwApuN	a convex clay-cover
cAtha:	cwAtha:	a festival
cA:bi	cwA:bi	toilet
sAgĀ:	swAgAN	omen
twA:ku:	tA:ku:	hoe
swĀ bi-	sĀ bi-	brood over eggs
swA-	sA-	for the grains to be completely dried up
twA:pu-	tA:pu-	cover
bhwA:pu-	phA:pu-	upside down
khwAṣpA	khApA	Bhaktapur

(6) S /ae/ = B /A:/ or /a:/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
nhaepĀ: kAthi	nApA kAthi	reed
dhaelī:	dhA:riN	quickly
thwae	thwa:	cl.qu.for a big bundle of green vegetable
thae bhu	tha:bhu	special plate

<u>S</u>	<u>B</u>	<u>Meaning</u>
nhaekĀ:	nha:kAN	nettle
lyaemhA	lyamha	young
saemi	sa:mi	oilman
sinae swā:	sina:swaN	<u>Buddleja asiatica</u>
wĀ:lae bhyAgA:	wAla: bhyAgA:	bigger type of clay pot

(7) /A/ = B /e/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
kAlAs	kAles	special type of water pot
pyĀ:	peN	hip
nhyApyĀ:	chupeN	tail

(8) S /Au/ = B /A/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
lAula	tAlaNsi	a sweet item
pAukwA	pAkWA:	space beneath a roof
bhAuca	bhAca	cat
kAula	kAla	break-fast

(9) S /Au/ = B /u/ in the following words

<u>S</u>	<u>B</u>	<u>Meaning</u>
nAu	lu	rope to tie the stick made fence around a field.
sipAu	sipu	planks

(10) S /u/ = B /a/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
kutū wAnk-	kutaNk-	drop
carkhunne	carkhanna	gingham
cAsupwa:	cAsa pwa:	top of the head

<u>S</u>	<u>B</u>	<u>Meaning</u>
nun-	lwAn-	be tired of eating the same type of food every day.
tuna:sī	twā:na:sī	an oblique-beam that supports the roof.

(13) **S** /u/ = **B** /A(:)/ or /a/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
cirmā:	cAmā:	step mother
tiki jhya:	tika jhya:	latticed window
bAsila	bAsAla	adze
wAsA: isA:	wAsA: asA:/isA:	'clothes etc.'
cA:ti --	citi --	sweat
tAssAkā:	tAssikAN	too much
mAsAla pwA:	mAsiN pwA:	package of dry fruits

(14) **S** /i(:)/ = **B** /yA/ or /ya/ and vice versa in the following words:

ci:sA:	cyasA:	low voice
pAniu	pAnyA:	laddle to scoop out the cooked rice
bhinca	bhyAnca	made ego's sisters' children, female ego's brothers' children
nil-	nyAl-	wind strains
syanguli	siNgali	chest nut

(15) **S** /i(:)/ = **B** /c (:)/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
kAmic	kAme:j	shirt
tichū	techū	mole

<u>S</u>	<u>B</u>	<u>Meaning</u>
mhica	mheca	pocket

-- --

hema	hima	fine husk
------	------	-----------

(16) S /i/ = B /u/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
cikidhĀ:	cuku dhAN	small
dyAwAdyA:	dugu dyA:	tutelary diety
tim(i)la	tum(u)la	moon
pī:	puN	pl-marker

-- --

Aju: swā:	Aji swaN	<u>Jasminum humile</u>
bhut(u)mAli	bhutima:	kite

(17) S /iu/ = B /i/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
liune	line	on the back of
ciuri ghyA:	ciri ghyA:	yak's clarified butter

(18) S /e/ = B /a/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
yē	yā	kathmandu
kaple	kablya-ca	tortoise

(19) Deletion of vowel length in B

Both in S & B the surface nominative form of several nouns is derived from underlying form by deleting the final syllable. When such deletion takes place the vowel that precedes the deleted syllable is lengthened. This type of vowel-length is well maintained

in S B has a tendency of dropping the vowel-length in its colloquial form which is, however, maintained in careful speech. E.g.
 ati(:)'glutin; i(:)'spittle; 'khAlu(:)'threshold; ghA:su(:)
 †cult of purifying the house on the 11th day of near relatives' death,
 Saphu(:) 'book', makA(:) 'monkey', magA(:) 'mahout', musu(:)'lens escu-
lenta'

But if the deleted syllable is /thA/ or /thi/ B unlike S, does not have the compensatory vowel-length. E.g.,

<u>Meaning</u>	<u>Base</u>	<u>Nom.</u>	
		<u>S</u>	<u>B</u>
'mouth' or 'snout'	twa-thA	twa:	twa
'stomach'	pwa-thA	pwa:	pwa
'proboscis'	swĀ-thA	swĀ:	swĀ
'well'	tun-thi	tū:	tū
'thorn'	kĀ-thA	kĀ:	kā

In the following words also even in the careful speech, unlike S-, B. does not have vowel length

<u>Meaning</u>	<u>Base</u>	<u>Nom.</u>	
		<u>S</u>	<u>B</u>
'cloths'	kapA-tA	kapA:	kapA
'brown sugar'	sakhA-lA	sakhA:	sakhA
'blister'	pwa-lA	pwa:	pwa
'nail'	nyaki-nA	-	nyaki
	nAki-nA	nAkī:	-
'medicine'	waSA-lA	waSA:	waSA etc.

<u>Meaning</u>	<u>Base</u>	<u>S</u>	<u>B</u>
'mango'	A-nA	Ā:	ā
'story	bakhA-nA	bakhĀ:	bakha
wife's parents' house	sAsA-lA	sAsA:	sAsA
small broken piece of hair	saNgu-li	sAngu:	saNgu

(20) $s/\bar{\cdot}:/ = B /N/$

If the deleted syllable has a nasal, the preceding vowel will be nasalized and lengthened in S, in B velar nasal /N/ will be added after the vowel which is kept short: E.g.,

<u>Meaning</u>	<u>Base</u>	<u>S</u>	<u>B</u>
walk stick	tuta-mA	tutā:	tuta-N
hard chalk	sAla-mA	sAlā:	sAla-N
'fly	bhuji-nA	bhujī:	bhuji-N

(21) Deletion of vowel sounds in B

	<u>S</u>	<u>B</u>	<u>Meaning</u>
/A/	nAwA:ca	nwA:ca	mongoose
/a/	syanguli	siNgali	chestnut
/i/	cAmeli	cAmel	jasmine
/u/	puwa	pwa-ca	seedling of rice
	saparu	sapar	'cow-festival
	gwĀ:ju	gwĀ:j	crocodile
	cwAkAmulu-ca	cwAkumhur-ca	house-lizard

(22) Deletion of syllable

vowel in
vowel in

The deletion of the second syllable resulting in

Consonant cluster is common to both S & B. But it is more common in S rather than in B. In the following words the vowel in the second syllable is not dropped in B, whereas it is dropped in S:

	<u>S</u>	<u>B</u>	<u>Meaning</u>
Oa/	arpAti	ataputi	viscera
	khwAlca	khwAlaca	cup
/i/	gunpunhi:	gunhipunhi	a festival
	takca	takica	white clay
	tArmā:	tArimā	'mother's elder sister'
/u/	dalca	daluca	' <u>Eucal yptus</u> '
/e/	mAlju	mAleju	maternal aunt

(23) S /nhy/ = B /h/ in the following words:

	<u>S</u>	<u>B</u>	<u>Meaning</u>
	nhyAthu.	hAthu	first wife for the second wife, ego's husband's senior wife
	nhyĀ:ne	hĀ:ne	in front
	nhyAsu	hAsu	foster
	nhyAtA	hAta	in advance
	nhyā-ye	hā-ye	be interested in
	nhyai pu-	hāipu-	be pleasant
	nhyAkā: jhAngA:	kAkā: jhaNgA	owl

(24) S /c/ = B /t/ in the following words:

	<u>S</u>	<u>B</u>	<u>Meaning</u>
	cimi sĀ	timsā	body-hairs
	sAcika	satika	hair-ribbon
	lū cukA: swā:	lū tiki swAN	orchid (yellow)'
	wA: cukA: swā:	wA:tiki swAN	orchid (white)

(25) Alternation of /n/ and /l/ or /r/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
nun-	lwAn	become tired of eating the same tipe of food every day
sAna:	sAla:	funeral procession
nAu	lu	rope to tie the stick-made fence around the fields
nina:	nila:	beam, girder
nibha:	libha:	sun
swAnti	swAlaunti	diwali festival
pAnti	pAlanti	'a neighbouring village of Bhaktapur, Nepal
phAkĀ: sAna:	phakAN sAra:	<u>pickle made of Randida uliginosa</u> (plant)
--	--	
lA:	na:	water
mAlta	mAnta	chilley
mAlA:	mAna:	thunder bolt
lĀ:	nAN	clothes
dhalca	dhanaNca	a metallic wire-urn used in religious ceremonies

(26) S /l/ = B /r/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
kAlki swā:	kArki swaN	plumeria
phAla kwĀki:ca	phAra kukica	flat bladed rake

<u>S</u>	<u>B</u>	<u>Meaning</u>
sulpya	surpya	leech
sulu pu-	suruN pu-	whistle
cwAk(A) muluca	cwAk(A) mhurca	house lizard
kū: sAlA	kuNs <u>su</u> ru	horse carved tunals
nari	nali	pulse

(27) S /unasp Cs/= B /asp Cs/ & vice versa in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
nyAku:	NAkHA	horn
sakya-ca	sakhAi-ca	a kind of green vegetables
bhutu:	bhuthu:	'hearth'
bhwAtAca	bhwAthAca	padded jacket
swā:ne	swā:nhA	stair case
chepu	chephA	a mystical figure
gAlAbAndi	gAlAphAndi	muffler
dAbu:	dAbhu:	stage
bAska	bhusakha	tonsure ceremoney among the hindus
bArma	brAmha	gimlet
kunhA:bū	kunmukhuca	bAunemia
nhaepĀ: kAthi	nApA kAthi	reed
dwaphwA: swā:	dwab swaN	<u>Jasminum grandiflorum</u>
dhAlī:	dAliN	beam
mhudA:	muthA	caves board

(28) S /ny/ = B /N/ in the following words:

<u>S</u>	<u>B</u>	<u>Meaning</u>
nyAku	NAkhA	horn
nyA-	NA-	wear shawl
nyAta:	NAta:	check
nya	Na	fish etc.

(29) Metathesis:

(A) Metathesis of vowels:

<u>S</u>	<u>B</u>	<u>Meaning</u>
cwAkAr	cwAkRA	wheat bran
calī:(-nA)	calni	sieve
pArsi	prasi	sari
sArpA	sARAp	snake

(B) Metathesis of Consonants

<u>S</u>	<u>B</u>	<u>Meaning</u>
taigA:sima	tA:si gwĀema	a tall palm tree
mhudA	muthA	eaves board
lakā:si	kAlā:si	seat in a swing
SAkhwa:	swakhA:	lime

(30) Optional Gemination & Degemination

<u>S</u>	<u>B</u>	<u>Meaning</u>
gAlA:	gAl(1)A/gAlA:	goitre
nA:la	nAlla/nA:la	oat-seedling
bhu:nya	bhuNNa	lethargy
cullya	cul(1)ya	elbow
pittA	pit(t)A	bile

<u>S</u>	<u>B</u>	<u>Meaning</u>
lAppa	lAp(p)a	fore-arm
lAssa	lAs(s)a	saturation

(31) Voicing & devoicing

<u>S</u>	<u>B</u>	<u>Meaning</u>
kaple	kablyaca	tortoise
dwaphwA: swā:	dwab swaN	<u>jasminum grandiflorum</u>
gAl(A)bAndi	gAlAphAndi	muffler

9.2 Grammatical level

(1) S pl.afx /pī:/ = B /puN/

<u>S</u>	<u>B</u>	<u>Meaning</u>
ji-pī:	ji-puN	we (excl)

(2) Use of pronouns after the nouns in respective cases in B:

Pronouns come generally instead of nouns to avoid repetition of the same nouns every time. But in B. they come additionally after the nouns in the same sentences. This is seen in Dat, Gen and Loc Case forms:

Dat

B.	ramaeta	waeta	thwA	saphu	biu
	ramA(Dat)	he(Dat)	this	book	give-imp
S.	ramaeta	thwA	sAphu:	biu	
	ramA(Dat)	this	book	give-imp	
	'give this book to Rama'				

Gen.

B. ji kijae wae mhyae
 I-Gen Brother-Gen he-Gen daughter
 'my brother's his daughter'

S. ji kija ya mhyae
 'my brother's daughter'

Loc.

B. puna A-nyA: thae
 puna that-like place-Loc
 'in a place like that Poona'

S. puna the: nya: thae
 puna like- like-adj place-Loc
 comp.pt.
 'in a place like Poona'

3. Morphophonemic Change in the inflection of Nouns and Verbs:

(A) In the fast tempo forms, Case oblique /ya/, and the pa p allomorph /ya(:) of the verbal bases of Cl₂ and some of the bases of cl₃ change to /i/ in k, and to /e/ in B

<u>Meaning</u>	<u>Base</u>	<u>obl</u>	<u>Dat</u>	<u>Final form</u>	
				<u>K</u>	<u>B</u>
dog	khica	khica-ya	khica-ya-ta/ pa p	khicAi-tA:	khicae-ta:
come	wA-		wA-ya(:)	wA-i	wa-e
B.	wA	wae	cwAnA		
S.	wA	wAi	cwAnA		

'He was/is coming'

P does not undergo any change

(B) In the fast tempo forms before the pa p allomorph /ya(:)/, the base final /u/ of verbs changes to /wa/ in B. Further, this /ya(:)/ becomes /i/ in K and /e/ in B

<u>Meaning</u>	<u>Base</u>	<u>careful speech</u>	<u>K</u>	<u>B</u>
beat rice	lhu-	lhu-ya(:)	lhu-i	lhwa-e

K. sitAi bAji lhui cwAnA

B. sitae bAji lhwae cwAnA

'Sita was/is beating rice'

(C) The pap allomorph /na(:)/ of S corresponds to /Na:/ of B.

In the fast tempo, B drops the whole allomorph, and compensatorily lengthens and nasalizes the preceding vowel.

K drops the final vowel. P does not undergo any change:

<u>Meaning</u>	<u>Base</u>	<u>K</u>	<u>B</u>
strike	kwa-	kwa-na: (=kwan-)	kwa-Na: (=kwā:)

P. Sita-ya ca kwa-na(:) cwAnA

K. SitAi ca kwan cwAnA

B. Sitae ca kwā: cwAnA

'Sita was striking the earth'

In addition, if the base ends in vowel /i/, then in B, it is changed to /y/ in the fast tempo form:

pa p

<u>Meaning</u>	<u>Base</u>	<u>careful speech</u>	<u>fast tempo form</u>
B. tie	ci-	ci-Na:	cyā:
K. tie	ci-	ci-na-	cin-

4. Differences in Habitual form:

Habitual suffix allomorph /A:/ of B occurring with the bases of class 6 and 7 corresponds to /u:/ in S:

<u>Meaning</u>	<u>Base</u>	<u>S</u>	<u>B</u>
<u>cl 6</u>			
play	mhit-	mhit-u:	mhit-A:
call	sA:t-	sA:t-u:	sA:t-A:
leave	twA:t-	TwA:t-u:	twA:=A:
<u>cl 7</u>			
patch	pArk-	pArk-u:	pArk-A:
snatch away	lak-	lak-u:	lak-A:

5. Imperative Conjunct in B

S has only one imperative form whereas B has two forms:

(1) imperative conjunct and (2) imperative disjunct

	<u>B</u>	<u>S</u>
<u>imp cj</u>	chA-N jita twA:ta 'you leave me'	chA-N jita: twA:ti 'you leave me'
<u>imp dj</u>	ChA-N waeta twA:ti 'you leave him'	chAN waeta: twA:ti 'you leave him'

(6) Proximate and Remote past in B:

S does not distinguish between Proximate and Remote past.

It has the suffix /A/ for this. B distinguishes them by adding proximate suffix /A/ and remote suffix /a/ to the pa dj stem: Examples from B:

<u>Base</u>	<u>Meaning</u>	<u>pa dj stem</u>	<u>pa dj prox</u>	<u>pa dj rem</u>
lwa-	fight	lwa-t-	lwa-t-A	lwa-t-a
pal-	chop	pal-∅-	pal-∅-A	pal-∅-a
mnit-	play	mhit-Al-	mhit-Al-A	mhit-Al-a
syAn-	teach	syAn-∅-	syAn-∅-A	syAn-∅-a

wA nAktini wAlA

he just now came

'He came just now'

wA u-khu-nhu he hehe wAla

he that-definite day emph came

'he came that very past day'

In response to a question like wA gubA-lAe wAlA? 'when he came?' The answer will be in proximate past disjunct form only: as

wA u-khunhu he wAlA

He came that very past day

It is because the news of the remote past is conveyed in the Non past time only. The sense of Non past dominates ~~the~~ ^{sense of the} the remote past when the thing has happened.

As S has only /A/ ending pa dj form it corresponds to /A/a of B.

7. Some change in eco-reduplication

The vowel in the first syllable /(w/y) A(:), e(:)/ is replaced by /i(:)/a(:)/ : E.g.,

sA: 'sound' sA:sa:/sA:si: 'sounds etc.'

se:l 'spring roll' se:l sa:l/sel si:l 'spring rolls etc.'

/(w/y) A(:), e(:)/ replaced by /a(:)/ is preferred by B. whereas S. prefers the replacement by /i(:)/.

9.3. Completely different words in S and B for the same meanings:

<u>B</u>	<u>S</u>	<u>Meaning</u>
Agha	AthA:	vessels for washing the clothes
AhA ya-	bica:ya-	to think
kwA ^h hA:	khA:mu:	sling
khwā:la	tA:kha:	frozen meat
gutA ^h ica	bAlla	pellet bow
gutwa:	situ	<u>cynodon dactilin</u>
gwA:bahā	cAbā:	egg offered to god
gwara	bagA:	dwarf (male)
chupeN	nhyApyĀ:	tail
ja:	gAsi	creeper
jhyarkhi	gAlA:ka	balancing string of a flying kite
tuphi nAu	nhyApyĀ:taha nAu	comet
te:lan	suthA nhapā:	early in the morning
tyApA lwAhĀ	ihi lwAhĀ	stone designed to get the pillar supported, used in the ground floor
twa:	mhutu	mouth

<u>B</u>	<u>S</u>	<u>Meaning</u>
dAnde	K.buigA:	attic
dhyApA	P.bAigA: bhyAgA:	dwarf (female)
nAkcaN	hanĀ:/phyAr kAthĀ:	again, from the very beginning
nhAsAla/ h ilaca	K.pAlpAsa/ P.hablAsa	lightening
pAkWA:ca	bAlca	hut
peN cul-	huslū: cul-/pul-	to swing
phakaca	lapca	butterfly
bAkula:	gwa:	a small piece of paper used to balance a flying kite
hare hāē	lA: hĀē	heron wild goose
beta:sī	K.ghA:ma: P.dhĀ:ma	long log fixed in a chariot the front part of which is bent up, and is painted or masked with the face of <u>Beta:l Bhairab</u> god.
bwAtyApa	nyā khū bwA:	heron
bhundru	K.bhulukha P.nhyAkā: jhAngA:	owl
mAtA-kAlā:li	alumata	the lamp fixed on a lofty bamboo pole.
mAthav	yaknĀ:	fast, quickly
mAlAe	khikā: mugA:	an open ground where people go for defecation

<u>B</u>	<u>S</u>	<u>Meaning</u>
malaha:	anā:	manner of sleeping stealthily for a short period of time.
misa	kAla:	wife
mutu mari	lwAhĀca mAri	dough of steamed rice flour
mwA-	mun-/wA-	to collect (one by one)
mhAsA	kĀpa:	forehead
lAbbu	kisidwAmbA:	big wave
laelama	K.kApĀ: P.bungA: dyA: ya lA: sali:gu	rainbow
lala ka-/	la:l ka-	to swim
dhAlAN bwa-		
waciN	wAthĀ:	moss
yaī	imu:	ant
sAeguli	gulimAri	a kind of sweetmeat
sAbuN	sAmĀe	a type of ceremonial feast
swĀlAe	dhAki	shallow basket made of willow sticks
nyANGwa: ki:	K.gĀēda ki: P.khigwara ki:	dung beetle

10. SAMPLE TEXTS

10 Sample texts in Bhaktapur Dialect
and
their translation in English.

In this section six sample texts consisting of narratives, stories and conversations are provided with the free translation. First three of these texts are also provided with word to word translation. Sentences in the texts are numbered and the translation of the sentences carry the corresponding numbers.

Text No. 1:

khApAe bhAilA: dyA:
Bhaktapur -Loc bhAirAb god

God Bhairab in Bhaktapur

Informant: Mrs. Maneswari Amatya

Age : 85 years

Address: 16, Mangala Chen, Bhaktapur, Nepal.

Date of recording: 11th July 1981.

1. bhAilA: dyA mAdu nhapa
bhAirAb god be(existential)-ng. hab. formerly
2. nhapa Ajima chA-mha-siya jAkA jatra ka
those days Ajima one-cl-Gen only festival emph.
3. AlAe sAnsar dAkWA swA: wAlA
then- world all see-hab come pa dj
4. kasi: BiswAnath nAN swAerka bijyata
Kasi-Loc biswAnath also see-purposive come(most hon)-pa dj.
5. bhAilA: dyA: sunanAN mha- mAsiu ni.
bhAirAb god any -A recognize-ng hb still
6. tA; shikA: hA bhAilA: dyA: tA: rhikA:
tall quot.pt bhAirAb god tall
juya: wAlA hA
be-pap come-pa dj quot-pt

7. betaliN cyā: wAlA hĀ tAggwAekA.
 turban-I wear-pa.p come-pa-dj quot. pt big-Adv.of manner
8. dAkWA siya sikAnAN wA chA-mha tA: rhika,
 all- Gen than (of all) he one-cl tall
 dyA: jula hAN
 god be-pa dj question tag
9. AlAe jwAsi tasi bA:jupisAN thAckA swAtA,
 then astrologer predictor brahmins like this see pa dj
 AntAdhyanAN swAtA
 insight-I see-padj
10. su khē: wA?
 who hon.pt he?
11. dyA: jui ka wA
 god be-N pa dj emph he
12. swAe mala, mhasi:ke mala waeta dhalA
 examine need-padj recognize need-pa dj he-Dat say-pa dj
13. mha- si:kAlA
 recognize (well)-pa dj
14. thAekA swAlA waeta
 this-Adv of manner see-pa dj he-Dat
 dAthuilakA tAlA jwAnA ka
 just in the centre put-pa dj, arrest-pa dj emph.
15. bisya wani wA'
 escape- N pa dj he
16. si:ka-kalA bhAila: dyA
 recognize (well)-pa dj bhAirAb god
17. ka! jita si:ka
 an inerj. expressing alertness I-Dat recognize-pa p
 kalA gAe yae?
 take-pa dj how (what) do-intr.
18. cita ka waeta
 tie-pa dj emph he-Dat

19. wA bisya waneta sana, AlAe waeta ta:rAN
 he escape-Dat move-pa dj then he-Dat spell-I
 cita ka mAntrAN cita ka thApakA
 tie-pa dj emph spell-I tie-pa dj emph well
20. a: gAe yae ji?
 now how (what?) do I
21. gAna wane gAna wane julA ka wAya
 where go where go be-pa dj emph he-Gen
22. a: bisya wane mA-jila
 now escape be-ng. pa dj
23. a: sAkWAsinAN mha-si:ka kala
 now all-A recognize(well)-pa p take-pa dj
 -bhAila: dyA: thwA bhAila: dyA: sika kala
 bhAirAb god this bhAirAb god know-pa p take-pa dj
24. AlAe gAe yaeu rAka: ka
 then how (what) do say-pa p emph
25. chu yae mala, chu yae mala
 what do need-pa dj what do need pa dj
26. buya: hAe hĀ -buya:
 carry (on arms)-pa p bring quot. pt -carry(on arms)-pa p
 yAnke mA-jila
 take with be-ng; pa dj
27. jhAn jhAn kwā: wanA tarAN cita
 again and again down go-pa dj spell-I tie-pa dj
 gAna wane mA-jila jhAn-jhAn kwā: wanA
 where go be-ng. pa dj again and again³ down go-pa dj.
28. jhAn-jhAn kwā: waneta swAtA kasi waneta swAtA
 again and again down go-Dat see-pa dj kasi go-Dat see-Pa dj.
28. a: chu yaeu?
 now what do
30. gAe jwAneu
 how hold off

31. jwAne nAN mAchiN cwAne nAN mAchiN
hold also be easy-ng.hab live also be easy-ng.hab
32. a: chu yae naLA -a: chu yae maLA ka
now what do need-pa dj -now what do need-pa dj emph
33. dhyā: kae maLA gumAesinAN dhyā: kae
cut-pa p take need-padj some body-A cut-pa p take
maLA dhala hĀ
need-pa dj say-pa dj quot.pt
34. dhyā: kaeta swAtA cupi suyakeN
cut-pa p take-Dat see-pa dj knife with none
35. jatra swA: wA: pinke: cupi dAi
festival see-hab come-hab pl.Loc knife have-N pa dj
la? mAdu
intr. pt. be-ng.hab
36. ka: gAe yā: dhyAneu
interj. expressing distress how do-pap cut
jAkA he dha dhaN dha dhaN sAkWAsike maLA
only emph say-pa p (rdp) all-Loc search-pa dj
-cupi dA: la? swA: juLA: mArū
knife have-intr. pt see-hab be-pa dj have-ng.hab
cAkku dA:la swALA mArū
knife have-intr. pt see-pa dj have-ng.hab
37. a: chu yaeu ka
now what do emph
38. dyA: jhAn jhAn kwā: wanA
god again and again down go-pa dj
39. AlAe jyapu chA-mha-sike -ī: chApu tae
then farmer one-cl-Loc sickle one-cl put-pa p
wALA hĀ jalAe -ī: chApu
come-pa dj quot.pt waist-Loc -sickle one-cl
40. ghāē lAya: wA:mha, chē: mAwAse
grass cut-pa p come-hab-cl, house-Loc come-ng pa p
swA: wA: mha
see-hab come-hab- cl

41. ka Ae babuca,
interj. expressing faint hope Voc pt young boy of farmer caste
chAnke chu ī: dA: la? cupi
you-Loc what sickle have-hab Intr.pt knife
dA: la?
have-hab Intr.pt
42. Ae! ī: chApu yaN
interj expressing sudden rememberence sickle one-cl.expt-pt.
dA: ka dhAka: bila hĀ
have-hab take imp say-pa p give-pa dj quat pt.
43. kApa: chAgA: dani mha uli dani
head one-cl. be-N pa dj body that mucy be-N pa dj
44. AlAe kApa: chAgA: dani dha-dhā: dha dhā:
then head one-cl be-N pa dj say-pa p. say-pa p.
kwAswA: wanA
downward go-pa dj
45. AlAe ī: chApu kAya bAkAN swaētta
then sickle one-cl take-pa p immediately onom.of cutting
kila hĀ bhAila: dyA:ta
rash-pa dj quot.pt. bhAirab god-Dat
46. kiya wA kasi: waneta swAtA hĀ kacakka
rash-pa p he kasi-Loc go-Dat see-pa dj quat-pt. very quickly.
47. AlAe kala gAna tAe
then take-pa dj where keep
48. a: ana khyAlAe wangu khyAlAe hakutyā:
now there ground-Loc green ground -Loc throw-pa p
chwAtA hĀ
send-pa dj quot.pt.
49. wA dyA: taeta gAna tAe gAna tAe hakutyā:
that god keep-Dat where put where put throw-pa p
chwAtA ana ga: wanA ka
send-pa dj there pit go-pa dj emph

50. ana bhAilA:- ga: dhalA ka
there bhAirAb-pit say-pa dj emph.
51. ana nAN kAya: nAN Akhe pati wā:chwAt ka
there-Ab take-pa p also that side-Loc throw-pa dj emph
52. Akhe nAN bhAilA ga: he julA ka
that side also bhAirAb-pit emph be-pa dj emph
53. a: jwAne nAjilA gAna hAN? Akhe pati wa:chwAtA
now hold be-ng. pa dj where question tag that side throw-pa dj
54. Ae jujun jujun gwA:thae gwA:thae
like that be-inf(rdp) how many places-Loc (rdp)
bhAilA:-ga: puja yaeu dAeka: tAlA
bhAirAb-pit worship do make-pa p put-pa dj
55. kApa: chAgA: dA:, AkhN bhAilA: dyA: ke kApa:
head one-cl. be-hab so bhAirAb god-Loc head
jAkA dA: hAla laha tuti mha mArU
only be-hab question tag. hand leg body be-ng hab
56. AlAe ka:si: wAN-sa kApa: mArU ka:si:
then ka:si-Loc go-pa dj if head be(existential)-ng-hab ka:si
57. jhi: nepali-tA thAnAN jhi: ka:si wane
we (incl) nepali-pl this place-Ab we ka:si go
dhAkA wani
say-purposive go-Npa dj
58. Ae! kApa: twA:ta: chupeN
an interj expressing surprise head leave-pa p hip
ma: wAlA ka nepali-tA chupeN ma:
search-hab come-pa dj nepali-pl hip search-hab
wAlA dhai hA
come-pa dj say-N pa dj quot pt.
59. Ae dhAyaN chu yae?
like that say-pa p emph what do
60. hyagu saN wane ma: de:ke wane ma:
at any cost go need-hab. god-Loc go need-hab

61. ana a: me:u kApa: tuN chuNa: tAlA hĀ
 there now another head emph fix-pa p put-pa dj quot pt.
62. kApa mA-rAe-kA tAyā: tĀe mAjyu: hĀ
 head without put-pa p put be-ng-hab quot-pt.
63. chA-mha nyA-mha swA-mha pi-mha Na-mha khu-mha
 one-cl., two-cl., three-cl., four-cl., five-cl. six-cl.,
 bhAilA: dyA: khu-mha dA:
 bhAirab god six cl. be-hab.

English Translation (free):

1. There was no god Bhairab earlier (in Bhaktapur). 2. In those days only the festival of Ajima (used to be celebrated). 3. Then the whole world used to come to see (the festival) 4. Viswanath of Kasi too came to see (this festival). 5. No one could still recognize God Bhairab. 6. It was reported that God Bhairab was very tall. 7. It was reported he came by wearing a big turban 8. Being a God, he was tallest among all, was not he? 9. Astrologers, predictors and brahmins thought (about him) with their inner knowledge. 10. "Who he may be 11. He must be a God", they guessed. 12. "He must be examined and recognized", they said. 13. He was recognized (as God). 14. They saw(him) in this manner, encircled him and arrested him. 15. They warned themselves "He may escape". 16. They recognised him as God Bhairab. 17. God (Bhairab thought within himself) "They have recognized me, what to do!" 18. (They) tied him. (19. As he tried to escape they tied by a spell - he was tied well by a spell. 20. "What should I do now?" (Bhairab thought) 21. He thought "where to go!" 22. Now he could not escape. 23. All came to know that he was God Bhairab. 24. He though "what to do?" 25. They thought, "what should be done? What should be done" 26. They thought of carrying him on arms, but it was not possible. 27. Being tied with the spell he could not go, (so) he went down and down. 28) By going down again and again

he tried to go to Kasi. 29. What to do now? 30. How to hold him off. 31. It was not easy to hold him, it was not easy to watch him (going away) 32. Now what need to be done, now what need to be done, now what need to be done 33. (The portion that is above the ground) should be taken by cutting, some body suggested. 34. (They) tried to take it by cutting, but none had a knife. 35. Will there be a knife with people who came to see festival? No, there will not be. 36. While thinking of as to how to cut it searched all (to find out) if (some one) had a knife (cupi), (they) continued the search, but none had it 37. What to do now. 38. The God went down gradually. 39. Then a farmer came with a sickle on his waist. 40. After cutting the grass without going home he came to see the festival. 41. (They said), "Oh, farmer-boy, do you have a sickle or a knife?" 42. "Yes, I have a sickle, take it" saying so he gave it (to them). 43. Only the head and the body are left out. 44. While (they were) saying that only the head and body are left out, (even the head and body were gradually going down. 45. Then immediately after they had taken the sickle they rashed God Bhairab. 46. Being rashed he tried to go to Kasi. 47. They took (the head) but where to keep (it). 48. It is reported that they threw it away on open green ground. 49. (Not knowing) where to keep the God (they) threw it away, and the spot (where it is thrown) became a pit. 50. They named it as Bhairab-pit. 51. By taking from that spot (they) threw it to another side again. 52. It caused to have another Bhairab-pit. 53. Not being able to hold it off they threw (it) to another side 54. It being so happened they have made in so many places the Bhairab-pits to be worshipped. 55. God Bhairab, therefore, had a head only, is it not so? It does not have hands, legs and body. 56. Then if one goes to Kasi there won't be (the) head (of Bhairab) in Kasi. 57. We, the Nepalese, go to Kasi. 58. It is said that (the inhabitants of Kasi) say that the Nepalese came to search for hip

leaving the head behind. 59. What to do even if they say so. 60. At any cost we should go to Kasi to worship god Bhairab. 61. It is learnt, another head is fixed there. 62. It is not good to keep (the body) without head. 63. One, two, three, four, five, six - there are six Bhairabs (in Bhaktapur)

Text No 2 khApA-e biska: jatra

Bhaktapur-Loc Biska festival

Biska festival in Bhaktapur

1. maraj ya mhyaepuN dA:
king-Gen daughters be - exist
2. wA mhyae ya dha: - sa dyAnibAlAe
that daughter-Gen say-hab if. sleep-N pa dj time-Loc
nhasAN sARAp nyAmha pyā: wAi
nose - Ab. snake two-cl out come-N pa dj.
3. pyā wAlA ki Naigu
out come-pa dj that bite-inf
4. AlAe nhyA: wAya: cwAni. wA sARAp nyAmha
then sleep come-pa p continue-N pa dj that snake two-cl
suī:sAN ma: gwi
hissingly search-hab continue-N pa dj
5. wA jwAlAN calA dhaewa waeke: dwā:
she subconscious-Ab feel-pa dj say then she-Loc inside
wani ka
go-N pa dj emph
6. a: wA biya: chwAe mala
now she give-pa p send (in marriage)need-pa dj.
7. a: wA Atte ju-ye-ka: sunanAN kai mA-khuta-
now she like that be-after any one-A take be-(equa)ng. pa dj
biya mAjila
give-inf be right-ng.padj

8. wA bi nyAmha sunaN syai AlAe tini
 those snake two-cl who-A kill-N pa dj then only
 kanya dan biye jula dhAka: si:kAlA
 bestowing in marriage give be-pa dj say-pa p know-caus.pa dj
9. AlAe rajatae kaemAca-tA sA:ta: sA:ta: hAi
 then kings' sons call-pa p call-pa p bring-N pa dj
 hĀ ukheN kae mAca-tA sA:ta: hAi
 quot-pt that side-Ab boys call-pa p bring-N pa dj
 hĀ ukheN kaemAcata sA:ta: hAi cheN tae
 quot pt (rep) house-Loc put-pa p
 tAi hĀ nApAN thyAni:
 put-aux. N-pa dj quot pt. together with causes to sleep.
10. wA maharani ya nhyA: wAlA ki pyā: wAlA
 that princess-Gen sleep come-pa dj after out come-pa dj
11. pyā: wAewa huī:kA ma: jui
 out come after hissingly search-hab continue-N pa dj
12. napAN cwā: cwĀ: mAesita raja ya
 together with stay-pa p continue-hab cl-Dat king-Gen
 kae yata Nai
 son-Dat bite-N pa dj
13. wae nAN wae nAN nhyA: wAlA
 he/she-Gen also he/she-Gen also sleep come-padj,
 Nata Nata dhae-wA sitA ka
 bite-pa dj, sleep-padj say-after die-pa dj emph
14. marani (raj kumari) ya nhyAlAN cae-wA bi
 princess-Gen sleep-Ab wake after snake
 dwā: wanA hanAN sunkA cwĀ: wanA
 inside go-pa dj again quietly live-hab go-pa dj.
15. nhiN-nhiN Ae jAkA jula nhiN-nhiN ka
 daily like that only be-pa dj daily interj-expressing
 a: mA-jilA raja ya kae mattA
 distress now be-Ng.pa dj. king-Gen son finished (died)

16. kAnAe khunhu jui bAlAe sithAN
 the next day be-N pa dj time-Loc funeral ceremony
 yANke mala
 take need-pa dj
17. nhiN-nhiN kuta: dAeka: tAi nhiN-nhiN
 daily coffin make-pa p put-N pa dj daily
 kutA: dAeka: tAe ma: hĀ rajata
 coffin make-pa p put need-hab quot.pt. king-Dat
18. nAkī:ju Ajima burimha juya: pyā: wAlA,
 nAkī:ju Ajima, old woman become-pa p out come-pa dj
 hyu: julA hĀ
 roam-hab be-pa dj quot.pt.
19. hyu: ju: bAlAe rajkumar wAla hAN
 roam-hab, keep moving-hab. time-Loc prince come-pa dj quot.pt.
20. rajkumar sA:ta nimta yata wAlA
 prince call-pa p invitation do-pa dj come-pa dj
 AlAe laē napA lata
 then way-Loc meet-pa dj
21. 'Ae babu Ae babu chi-puN gAna waneu? chipuN
 Oh (dear) boy (rdp) you(hon) where go you (hon)
 gAna waneta wĀya?'
 where go-Dat come-pa dj
22. "khA: thAe raja-N minta yata
 "well, like this king-A invitation do-pa dj.
23. mAharani (raj kumari) byaha yā: yANke
 princess marriage do-pa p take with
 dhAya: wane-gu dhalA
 say-pa p go say-pa dj
24. wA burimAseN syu:
 that old woman know-hab.
25. "Apa mAnu: wanA Apa mAnu: phuta"
 many men go-pa dj, many men finished

26. chi-puN wanegu-sa a: jiN chA-ta
 you(hon) go if now I-A one-cl.
 dhae yae khA: -la?
 say do be(equa) intr. pt.
27. 'khA:' dha-lA hĀ
 be(equa) say-pa dj quot.pt.
28. ji-N cupi chA-pu biya: chwAe chAn-ta
 I-A knife one-cl. give-pa p send you-Dat
29. rajkumari dyAn-A dhae-wA bi
 princess sleep-pa dj immediately after snake
 nyA-mha pihā: wA-i
 two-cl out come-N pa dj
30. wA bi myA-mha pyā: wA-lA lhae-wA
 those snake two-cl out come-pa dj immediately after
 chA dyAne mA-jiu
 you sleep-inf be-ng.hab
31. chA dyAn-e mAtē cwā: cwĀ
 you sleep-inf. prohib stay-pa.p stay imp
32. mAtA dalukhAN tApuya: ti mAtA syae-mAtē
 lamp basket -I cover-pa p imp.pt lamp extinguish-prohib
33. chA sucuka: cwā: cwĀ
 you hide-caus-pa p stay-pa p stay-imp
34. 'napAN dyAne-mAtē' dha-lA hĀ
 together sleep-prohib say-pa dj quot.pt.
35. 'dAe' dha-lA hĀ
 'yes' say-pa dj quot pt.
36. AlAe cupi chA-pu bi-lA
 then knife one-cl give-pa dj
37. cupi kalA ka
 knife take-pa dj emph

38. bhAgbAti-N cupi byugu tae tA-LA hĀ
 bhAgbati-A knife given keep-pa p keep-pa dj quot pt.
39. ka AlAe ma: ju-lA hĀ
 well then search-hab keep moving-pa-dj quot pt.
40. wA rajkumar-ta napAN cwā: cwĀ:
 that prince-Dat together stay-pa p stay pa p
 dA: la? Nae-ta swA: ju-lA-lA, mArū
 be (exist) intr.pt. bite-Dat see-hab be-pa dj cont. be ng.hab.
41. sucuka: cwā: cwAnA
 hide-pa p stay-pa p stay pa dj
42. AlAe rajkumari-ya nhyA: wA-ya: cwAnA
 then princess-Gen sleep come-pa p continue-pa dj
43. bi-ya ma: ju-lA
 snake-Gen search-hab keep moving-pa dj
44. ma: ju-juN ju-juN ju-juN tA:rhi-ya: wAlA
 search-hab keep moving-cont. become-big-pa p come-pa dj
45. huiNsAN sA: dAtA hĀ
 hissingly sound have-pa dj quat-pt.
46. rajkumar-ya nyā: cwAnA hĀ
 prince-Gen listen-pa p continue-pa dj quot.pt
47. ka thwA la tA:rhiya: wAlA
 interj. expressing calamity this emph. become-big pa p come pa dj
48. jita Nai AbAsyA
 I-Dat bite-N pa dj certainly
49. mAAtA ula: swAe mala ka
 lamp open-pa p see-inf need-pa dj emph
50. AjimaN mAAtA ula: swA AlAe waeta sya
 Ajima-A lamp uncover-pa p see-imp. then he-Dat kill-imp
 dha:u cupi biya: **hāigu** dhAyā: AlAe
 say-~~hab~~ knife give-pa p bring-hab say-pa p then

51. mAtA ula: swA: bAlAe thAthae
 lamp uncover-pa p see-hab time-Loc so much
 tyā: wAlA hĀ kwAthae he
 become-big-pa p come-pa dj quot-pt soom-Loc emph
 mAnhyAnkA tA:rhiya: wAlA hĀ
 contain-ng.adv-manner.become-big-pa p come-pa dj quot-pt
 jhAn waeta Nae-ta sanA
 moreover he-Dat bite-Dat try-pa dj
51. nAkeu ka
 hit-inf emph
52. dhAma dhAm pala: chwAtA hĀ phukAN pala-pila
 repeatedly chop-pa p send-pa dj quot pt all chop-pa p (rdp)
 syā: bila
 kill-pa p give-pa dj
53. wA AjimaN uli dhae mAhA: -sa māsyu:gu
 that Ajima-A that much say-pa p send-ng.hab if know-pa p
 wA he nAkī:ju Ajima-N dhA-ya: hA-ya: (sent incomp)
 that very-emph nAkī:ju Ajima-A say-pa p bring-pa p.
54. kwAthA-e phukA-N jaekA tAya: tAlA hĀ
 room-Loc all emph fully put-pa p put-pa dj quot pt
55. AlAe ha:sA: rAtA
 then taking voice have-pa dj
56. wae nAN nhyA: mA-wA-lA wae nAN nhyA:
 he-Gen also sleep come-ng.pa dj she-Gen also sleep
 mA-wA-lA hale mala hal-a: cwAn-A
 come-ng. pa dj talk need-pa dj talk-pa p live-pa dj
57. AlAe ana a:thpAriya-tA tae tA:gu dA:
 then there watchmen keep-pa p keep-hab be-hab
 pine a:thpAria-tA
 outside watchmen

67. khā kana ka thAe thAe julA
fact tell-pa dj emph like-this like-this be(pa dj (rep)
68. ji thAe lāē wAya bAlAe thAe burimha
I like-this way-Loc come-pa dj time-Loc like-this old lady-cl
chAmAeseN thAe thAe dhala (rep)
one-cl-A like-this like-this say-pa dj
69. dha: dha: the yā: biya
say-hab say-hab like do-pa p give-pa cj
70. bi pyā: wAlA
snake out come-pa dj
71. ji mAdyAna mA-dyĀ:se cwĀ:cwĀ: bi pyā:
I sleep-ng-pa-cj sleep ng.pa p live-cont snake out
wAlA huī:sAN ma: julA ji-ta Nae-ta
come-pa dj hissingly search-hab continue-pa dj I-Dat bite-Dat
72. Nae-tAN bAlAe Ajima-N biya: hA:gu
ready to bite time-Loc Ajima-N give-pa p bring-hab
cupi-khAN pala: biya dhAma dhAm pala: biya
knife-I cut-pa p give-pa cj continually cut-pa p give-pa cĥ
ka
emph
73. 'syabas' dhala ka raja-N
'well done' say-pa dj emph king-A
74. a: chAn-ta kAnyā-dan biyeu rajkumari
now you-Dat bestowing in marriage give inf. princess
dha-lA ka
say-pa dj emph
75. AkiN kAnyā-dan bila ka
therefore bestowing in marriage give-pa dj emph
76. ma: ma: the ya-tA ka
need need like do-pa dj emph
77. ukiN wA bi-yau phukkAN kuca-kuca phukan swata
so that snake-Gen all pieces-rdb all join-pa dj

78. phukan bi -yau hAnAN mha gAe gAe cwAnA
 all snake-Gen again body how how look like-pa dj
 (swA: bAlAe) nyA-mha nyA-mha (dA:)
 (when examined) two-cl two-cl (be-hab)
79. phukan wA kapalan niseN chupeN thyAnkA phuka
 all that head-Ab from tail upto all
 swata hA
 join-pa dj quot. pt.
80. ukita laikau kapAtAN mwArAe ya-tA ka
 that-Dat suited cloth-I cover do-pa dj emph
81. kapAtA-N mwArAe yaNa megu sula
 cloth-I cover-pa p another sew-pa dj
82. AlAe wA na:g the tuN cwAnkA dAeke
 then that snake like emph looklike make
 ma:gu na:g theN tuN dAekAlA
 need-hab snake like emph make-pa dj
83. AlAe wA gAe yae mala? gAe kyAneu?
 then that how do need-pa dj how show-inf.
84. wA thane mala wA kyAne mala hAlepaTa:
 that lift-inf need-pa dj that show-inf. need-pa dj festoom
 kyAne mala
 show-inf. need-pa dj
85. si male mala kapA tAeta si mala
 wood search-inf.need-pa dj cloth put-Dat wood search-pa dj
86. a: jAngAlAe gui: sima yaN tAtA:mau
 now forest-Loc forest-Loc tree expl. pt. tall-cl
 dAi hAla?
 be(exist)-N pa dj question tag
87. waeta laikau sima kae hi
 that-Dat suitable tree take-pa p bring-imp

88. sima kae hAya: uki: khaeu
 tree take-pa p bring-pa p that-Loc hang-inf.
 yae mala ka
 do-inf need-pa dj emph
89. AlAe Ajima-N dha: dha: theN ya:gu liN
 then Ajima-A say-hab say-hab as do-hab because of
 kyAnegu yana: tA:gu
 show-inf. do-pa p put-hab
90. chu jatra swAe? biska jatra swAe - bi si-ka:
 what festival see-inf. biska festival see snake die-after

English translation (free) :

1. A king had a daughter (to say about) the daughter, two snakes come out of her nose when she sleeps 3. After coming out they bite (the man by her) 4. She will be sleeping, then those two snakes will keep searching hissingly for (a man to bite) 5. In sub-conscious stage after her sleep they enter her body 6. Now she should be bestowed in marriage. 7. Now after being like that no body will take (marry) her-(it) is not right to give her (away in marriage) 8. They announced (made people know) that the one who kills both the snakes will get married to her. 9. It is reported that they will invite the princes from this or that country, keep them in the house and let them sleep with the princess. 10. When the princess falls asleep (the snakes) come out 11. When they come out they hiss and search for the man to bite 12. They bite the prince by her side. 13. Both fall asleep, (the snakes) bit (the prince) and (the prince) died after the bite. 14. Just before the princes wake up the snakes entered her body and stayed there quietly. 15. It happened so daily. It is not good (that) that the prince dies. 16. Next day they need to hold funeral ceremony 17. It is said that they need to make a coffin every day for the king. 18. Naki:ju Ajima in disguise of an old woman came out, and kept roaming:

19. While roaming, it is reported a prince (also) came.
 20. (He) came on (king's) invitation, then met Naki:ju Ajima on his way (to the palace) 21. (Ajima asked) 'oh boy, oh boy, where do you go? you came here to go where' 22. 'well, king invited me. 23. with the purpose of getting married with the princes, and taking her (home) I go (there)' 24. The old woman knows 25. (She said) "Many men went, many men were finished 26. If you go now I tell you one thing, will you do that?" 27. (He) said "(I) do" 28. Ajima said, 'I will give you a knife and send you' 29. When the princess sleeps two snakes come out (of her body) 30. You should not sleep after they come out. 31. Don't sleep, keep awake. 32. Keep the lamp covered by a basket, don't extinguish the lamp. 33. Stay by hiding yourself 34. Don't sleep with her". 35. 'Yes', he said 36. Then (she) gave (him) a knife. 37. (He) took the knife. 38. (He) kept (with himself) the knife Bhagbati had given him. 39. It is learnt that (the snakes) kept searching for him. 40. (They) were searching to ^{bite him} whether he was staying by the princess), (but he) was not (there) 41. He stayed hidden. 42. The princess continued to sleep 43. The snakes kept searching (for the prince) 44. while searching (the snakes) became big 45. It is reported that their hissing sound is heard. 46. The prince kept listening it, it is learnt 47. 'Look, these became big. 48. It is sure, (they) will bite me) 49. (I) should uncover the light and see them" 50. Remembering what Ajima had asked to do (i.e., to uncover the lamp, see the snakes and kill them, and why Ajima had sent him by giving a knife) he uncovered the lamp and the snakes became so big that they can hardly be contained in (that) room. Moreover they tried to bite him. 51. (He said to himself) 'hit (them)' 52. He chopped them repeatedly, and killed them finally. 53. If Ajima might not have told him that much (everything) might have been remained unknown to him; It is because of what NAKI:ju Ajima had said 54. It is reported that the room remained full of (the chopped parts of the snakes)

55. It heard (from out side that some were) talking (inside the room) 56. He also was awoken, she also was awoken, they have to talk, and continued talking (each other) 57. Then watchmen were kept outside the room. 58 "Look, some body is talking inside the princess's room", (They said) 59 "Today the prince did not die", They guessed 60. saying that it should be reported to the king that very morning they went to report the king. 61. "your Majesty, your Majesty, today prince did not die", they went and reported the king. 62. The king also came there 63. 'Now only it became good,' (he said). 64. She was decided to be bestowed in marriage, (for that) invitations were given. 65. Then they would be united in marriage 66. He (the prince) was asked to tell what did he do and what had happened 68. He told 'it happened like this 68. "While walking on the way I came across an old woman who told me this and this", (he narrated). 69. "I did accordingly. 70. snakes came out 71. I did not sleep while I was not sleeping snakes came out, and kept searching for me while hissingly to bite. 72. When they were about to bite me I chopped them with the knife given by Ajima", he said. 73. "Well done', the king said, "74 Now (I) bestow the princes in marriage to you" (he added). 75. (He) therefore gave her in marriage (to him) 76. (They), did whatever should be done. 77. (They) so, joined all the chopped pieces of the snakes. 78. When they examined as to what type of body will be formed (out of them), they found two bodies. 79. It is learnt (they) joined from heads upto tails. 80. They covered them with suitable clothes 81. They sewed after they covered. 82. They should be made to look like snakes, they made as they should be. 83. Now what should be done to them. How to display(them)? 84. It should be raised high, it should be displayed, festoons should be displayed. 85. wooden poles should be searched for, (they) need them to get clothes hung on them. 86. Tall trees may be in the forest, may not be? 87. (The king ordered), "Bring the trees suitable for them" 88. Arrangement should be made to bring the trees and to hang (the snakes covered with clothes) on them 89. It was made to be displayed as (the prince) had done every thing whatever Ajima had asked to do. 90. What festival to see? biska festival to see - i.e.? after the death of the snake.

Text No. 3dhAu phi-ye-gu

Informant: - Mrs Laxmi Shaju

Age:- 38 years

Address:- 5 yachhen, Bhaktapur

Date of recording:- 25 July 1981.

J:1 tawA juju- dhAu phi-ye-gu tarika gAe kha:
 this king-curd make-inf.adj method how be(equa)nab
 chAkA: syANa: biya: disA
 once teach-pap give-pap hon pt.

B:2 juju-dhAn bā:lakA phi-ye-ta la?
 king-curd well make-inf-Dat intr pt.

3 saij swaya: swaya: ka gApae gA:-u
 size see-pap see-pap emph-pt how much big cl-adj.
 ma:-u gApae gA:-u ma:-u
 need-hab v.sfx. how much big cl-adj need-hab.v sfx

4 pyAmna nhyAn-gu daeke-ta caī
 four manas contain-adj sfx make-Dat expl:pt.
 phachi duru ma: ka
 unit of eight manas milk need hab emph

5. cyamna duru daeku-daekuN sank-sankuN/daeku-daeku.
 eight manas milk boil-cont. stir-cont. boil-cont
 yae-bAlAe caī Athe he pyAmna yae-u ka
 do-Loc expl.pt about emph four manas do-inf-det
 hAla
 intr pt.

6 wA pyAmna dhae-bAlAe bhin-ka jakA-N
 that four manas say-Loc well only-emph
 jui-ka hAla
 be-mpa dj-emph intr pt

- 7 spesAl juju-dhAu jui- bAlAe phachi- ya
 special royal curd be-npa dj- loc. eight manas-Gen
 caī guli ma: dha:-sa nyAnna
 expl pt how much need-hab say-hab if two manas
 jAkA baki ya:sa AlAe juju dhAu jui ka
 only rest do-hab if then royal curd be npa dj emph
- 8 uki: nAnkya: chwA:ra, sukumel tAya: ciN
 that-Loc coconut dates, cardamom put-pap marking
 taya: dae-ke-u sanka: sanka: dae-ke-u ka
 put-pap boil-inf stir-pap stir-pap boil-inf emph
- 9 nhya-gu he saw thAla chA-gu-li: mā:phwA-ya: tAl-A
 any-cl emph even pot one-cl-Loc soak-pap put-pa dj
 jhi ca-ya-u bhara ma: dhae-u mArū
 expl pt clay-Gen-adj pot need-hab say-adj be-ng hab
10. a: u-ki: tAe-u
 now that-Loc put-inf.det
- 11 u-ki: taya: thAe-kA thi-ya: swA-tA, hAla
 that-Loc put-pap like-this touch-pap see-pa dj, q.t
- 12 nApaw uli-ti-ti tAlA, AlAe nanAN uli
 firstly this much about put-pa dj then again this much
 tAlA, nanAN uli tAlA, dakke li:pa
 put-pa dj, again this much put pa dj finally
 te:u ka
 put-inf emph
- 13 mAtlab chA-kA-lAN mA-tA-se tasi-tasi
 so to say (all) at a time put-ng pap time after time
 tA-Na: bi-ye-u ka
 add-pap give-inf-det emph
- 14 AlAe swA-ka: yā: tAya: bi-ye-u
 then three-times do-pa p put-pa p give-inf.-det
- 15 AlAe caī thAeka thi-ya: swA-tA
 then expl pt this like-Adv- touch-pa p see-pa dj

16. thi-ya swAe-bAlAe bhAca bhAca kwa: kwa: then
 touch-pa p see-Loc a little hot like
 cwA-N bAlAe dhAu-pusa tAya bi-ye-u
 be-hab-Loc curd-seed put pa p give-inf.
17. dhAu-pusa tae nhyA: nAnkya:, chwA:ra, hAla
 curd-seed put-inf before coconut dates c.t.
 tukra tukra thAe kaju chu-chu- tAe
 small pieces like this cashew-nut what what put-inf
 ma:-u khA-: Ae tA-ye-u
 need-hab-be-hab -like that put-inf.
18. AlAe dhAu- pusa tAe-tA thAe-kA thi-ya
 then curd-seed put-Dat like-this-adv touch-pa p
 swA-tA
 see-pa dj
19. kwa: kwa: dha: bAlAe dhAu-pusa tae bi-ye-u ka
 little warm be - Loc curd-seed put-pa p give-inf emph
20. AlAe chA-u thAla nhya-gu-li-N sa-N u-ki:
 then one-cl pot any-cl-I emph that-Loc
 tA-pu-lA hAla
 cover-pa dj c.t.
21. jhi: bhwathA: bhithA: chu dA: dA:-u-li-N
 We-Gen loose clothes what be(exist)hab be-hab-that-I
 tae tA-i
 put-pap put-Npa dj
22. nhapa caI cikula bAlAe sa sare sa:t
 previous to this expl winter -Loc if half-seven(seven
 a:th ghanta tAe ma: a: bAnha
 and half) eight hours keep-inf need-hab.now summer
 ju:li-N sare tin ghanta
 be(exist) hab-cause-I half-three (three & half hours
 tA:-ca sa sa-i cwAn-i:
 put-hab if become tasty-pap continue-Npa dj

23. thikka taim-Ae li-kae bi-ya: di-sā
 que time-Loc take out-pa p complete-pa p hon-pt
24. AlAe wA bhAti:ca jae-ka: ghAu-pAlAkha
 then that few minutes after unit of twenty four
 ti ja-i
 minutes (here few minutes only) about pass-apa dj
 theN cwAn-ka: lika: sa-N chuN he
 like feel-after take out-hab if-emph anything emph
 ju-i mA-khu
 be-apa dj be(equa)-ng hab.
25. AnA lipa caī bhAca phAe wA: thae
 that after expl. a little wind come-hab place-Loc
 tae bi-ya disā
 put-pap complete-pa p hon.
26. AlAe spesAl dhAu phi-ye-ta' chu yae-u dha sa:
 then special curd make-inf-Dat what do-inf say if
 duru nyA-pha: hA-lA, hA-lA?- nyA-pha
 milk two phas (1 pha=3 manas)bring-pa dj g.t. two phas
 duru caī Athe he hin-nyAmna ti baki
 milk expl.pt about emph ten-two manas about rest
- ya: yā: pyanana jalti wan-ka
 do-pap four manas reduction (by evaporation)go-hab-adv
 su-yeu ka
 boil-inf emph.
27. AlAe sukmel tAlA sukmel tae
 then cardamom put-pa dj cardamom put-inf
 dhun-ka: saNk-u saNk-uN saNkku saNk-u-N dack-A-lA
 be done-pa p stir - cont stir - cont boil-pa dj
28. dae-ka: AlAe wA patra-e A-theN-tuN
 boil-pa p then that pot-Loc that-like-only

swA-kA: ya-Na: tAeu ka
 three-times do-pa p put-inf. emph

J: 29. chA-kAlA-N tA-lA dha-e-wA chu ju-i ?
 one-adv-emph put-pa dj say-inf-after what be-Npa dj?

B: 30. dhAu khwaū-k-e thaku-i ka
 curd cool-cans-inf be difficult-Npa dj emph

31. lAssa dA-i mA-khu ka
 saturation have-Npa dj be-ng-hab emph

32. sa-i mA-khu ka A-pae-sAkAN
 be-tasty-Npa dj be-ng-hab emph that-much-adv

J: 33. chA-kA: tA-ya: gu-li minet di-ye ma:
 once put-pap how-much minute stop-inf. need-hab

B: 34. pan-dA:s pan-dAs
 five(to)ten five(to)ten

J: 35. AlAe wA māē garAe ya-e ma:
 then that husk-Loc bury do-inf need-hab
 la-ki: mwa-:
 whether or need-ng-hab

B: 36. māē garAe ya-e ma:
 husk-Loc bury do-inf. need-hab

37. ma-khA-e garAe yaNa: swA-kA: tA-e
 husk-Loc bury do-pap three-times put-inf
 bAlAe ya-N ja-e-kA dA-i, hAla ?
 time-Loc emph full-adv have-Npa dj q.t.

38. me:-u rikabi-i dhAu chA-u cAm-ca tA-lA,
 another-cl plate-Loc curd one-cl spoonful put-pa-dj
 duru bhA-ca tA-lA, wA phitAe ya-Na:-li
 milk little put-pa dj that stir do-pa p-after
 jwallA lu-yeu mA-khu xi swA-phuti
 continuous-onom pour-inf. be-ng-hab emph three drops

- tAeu ka
put-inf. emph
- 39 pnukka-N onyAgA: tA-pu-i-u cahī mi-khAe
all -emph bowl(s) cover-inf-adj expl fire-Loc
pANa: kwak-kA tae bi-ye ma:
keep near to the fire-pa p warmly put-pa p give-inf need-hab
- 40 kAlaN tA-pu-lA hAla? tA-pu-i dnuN-ka: ma
bowl cover-pa dj q.t. cover-inf be done-after husk
chA-ma-N pha-yek-e-u ka
one layer of huks-I cover-caus-inf emph.
- 41 ma mA-tA:-sa-N su ni: tA-e ma:
husk ng-put-hab if-emph straw emph put-inf need-hab

English Translation (free)

Curd making

- J: 1. Please tell me once how this royal curd¹ is made.
- B: 2. You mean, to make curd well? 3. It depends upon how big (how big) one needs (= the size of the bowl) 4. To make one (bowl) containing four manas of curd, eight manas milk is required 5. By stirring most frequently it must be boiled down to about four manas, understand? 6. When we say (to reduce to) four manas it will be (resulting in) good curd only 7. For special royal curd if (somebody) asks as to how much the eight manas of milk should be boiled down, it is up to two manas, then that will be royal curd 8. By putting coconut, dates, cardamom in that (milk), by marking the boiler, and by stirring frequently it must be boiled. 9. clay-pot is not essentially required, any pot even that of steel will do, (only) they must be put in water (for some time) 10. Now to put milk in that (pot). 11. After putting in that (one) should test it by touching like this. 12. Firstly that much, then again that much, again that much, (and) finally that
- 1 royal curd is the best type of curds

much(milk) should be put (poured) 13. So to say, milk without pouring all at a time should be added gradually 14. milk should be poured three times 15. The warmth of the milk should be tested by touching (it) like this. 16. testing by touch, when (the milk) is still a little warm the curd¹ should be put. 17. Before putting the curd-seed, small pieces of coconut, dates, cashew-nut, and others, what (one) needs to put, should put like that, understand? 18. Then it should be tested by a touch before (one) puts curd-seed. 19. When it is still a little warm curd-seed should be put. 20. Then that should be covered by any pot, understand? 21 (That again) will be covered by loose clothes one has 22. Previous to this (season), that is in the winter one should keep (like that) for seven and half to eight hours. Now it being summer if one keeps for three and half hours (like that) (the curd) becomes very tasty 23. Please take it out in due time. 24. Even if you keep for a little more (time) nothing happens (it won't be spoilt). 25. After that please keep it in an airy place awhile 26. Then to make special curd what should be done is to bring sixteen manas of milk, boil it down to twelve manas by letting four manas to be reduced by evaporation. 27. Then to put cardamom, then after cardamom is put it much be boiled by stirring continuously. 28. After the milk is boiled that should be poured in a bowl in three instalments.

J: 29 What happens if one puts all at a time?

B: 30 It will be difficult to get the curd cooled down. 31. It won't be saturated. 32. It won't be so much tasty.

J: 33 Once it is poured, for how many minutes one should wait?

B: 34 five (to) ten (minutes), five

J: 35 Then that (bowl) should be buried in husk or Not?

B: 36 It should be buried in husk. 37. After the bowl having been buried in husk, when the milk is poured in it in three instalments the milk will come full to the brim, won't it?

1 a small quantity of curds used to innerculat a new patch is called 'curd-seed'

38. One spoonful of curd and a little milk stirred in a plate should be put in the milk not in a big continuous flow, but as three drops. 39. All the bowels including the covers should be warmed by fire, and used when they are warm. 40. The clay bowl (with milk) should be covered (by loose clothes), having been covered (it) should again be covered by a layer of husk. 41. Even if the husk is not used, at least straw should be used.

Text no. 4
caya bhara WA kumhata

Informant : Mrs Tulsimaya Prajapati

Age : 59 years

Address : 12, Bwalachhen, Bhaktapur, Nepal.

Date of recording: 4th Sept. 1981

J: 1. a: jhi: ca-yagu thālā-bāla bisaye: chAkA: khā lae ka.
 2. thwA ca-yagu thālā - bālaN guli napha dA:?

P: 3. bhara ya-u napha Ae ka. 4. jhi:-u ma:l thAe dyA: bhina,
 libha: twAlA dhal-dha:- sa muksani ju-i-u mA-khu, dabbi
 dA-i-u, hAN? 5. wa wAlA, phAe wAlA dhal-dha:- sa chusi
 dhaewa su jula, ghāemwA: jula, chwali jula, wA pyata dhal-
 dha:-sa ca yau bhara yAkWā muksani jui-u ka 6. wA la jhi:
 sAN tā:nwA: jhi:sAN bhara ana bhara uya cwĀ:thae libha:-
 labha: Athi.. jula dhAKA dhal-dha:-sa AlAe ana gAe tAya
 kha: Aenatua hĀ:ne bwae-u ka. 7. AlAe uki muksau khane
 mĀtA, AlAe utiya dAbbal he: dāiu ka, dAbbal he: dA: ka.
 8. uki haknāwa: jhwA:lakA thaguli: thwAke thwA pyANGA:
 -khAe chagA: nAN baki mARae yA: ka 9. phukan he AlAe wA
 pyANGA: ya. bacAe jula dha:sa wA pyANGA: yaN waga: jaka
 dāi-u-li niga: he dAya: waniu jula ka, dAbbal wAe balAe,
 hAN 10. uki: chaku: he maru dha:sAN jiu, chaku: ca-khe he
 maraka tajjyae yA:ka. 11. sachi gA:khAe chagA: jaka nAN

- baki jui ya:ka, chAgA: nAN mARae ya: ka, wa wA: phAe wAeka:
- S: 12 gWA:nhu tAe ma: wA? 13 cAchi taigu mAKhu la?
- P: 14 jhi: thAna jni: haku bhara ya pini chA-nnu tALA, kANae khunhu AtheN tapuya tALA -nAukhAN, khArani-N tapuya taya-li uki: cwAe haknAN khArani pnukka suya- saya ni wA khuica dhaeu - wA khuī- caN phukka luya kaya kiya ALAe naknAN uki bnara jaeka taneu ka. 15. ALAe haknAN tapuya-tapuya, a: thAe cwAe bhara jula, kwAe thAna pwa:ca chA-pwa: cha-pwa:ca -thana chApwa:, thAna chA-pwa:, thAnachApwa: taya-tiya si cNau, chAu, chAu taya, mi cyaka: duya: ukiya ra:pa-N cwAe ya bukAiu ka. 16. pyAnhu tAe ma: 17 chA-nhu tAeu nAN dA:, swAnnu tAe nAN dA: ka. 18 swA-nau tALA dhaewa pulanawa jula ka. 19. ALAe chAuhu tALA dhaewa walandwa jula ka.
- J: 20. ALAe chAnhu tAegu wa swAnnu tAeguli: pa: ka?
- P: 21 wA pai you khā mAKhu ki swAnnu tAeuli bhaca chusi mhAncaiu, ma:l cwAe tAe dAiu, chAnnu tAeuli 22. ALAe haku bhara yata gAe yae ma:? 23. thAū hyaūka uta, hyaūka uta, hyaūka thAū uyeu, hyaūka uya thaneu, ALAe lhaneu, ALAe thana dhaewAN ALAe jhi: waNu ghāē dA:ni, nAWau ka, chisAN si: mAKhu ka, bAndel ya ghāē dhaeu nil 24. chikApisAN sa wA lahatAN ja he nai mAKhu - jya:na beli he yai mAKhu ka-nAWA:u ka 25. wA ghasAN ni nAWAuli-N wA kwa lise lhanali sa:p buyeu ka wA bharaohAe 26 ALAe bula dhaewAN bhaca ta cinA. 27. ALAe ukita chu yae ma:? 28 tA:lae thwA tAjyyau jula ka bnara ni, thwA tAjyyau he bhara jula-thwA tAjyyau he bhara cakALAN caklaka taegu 29. wA tae dhunka-dhinka ALAe cwAe ni chwali phukka missuka phukka twA-twA thula: bhara ya dyā:ne tAeu ka. 30 wA chwali thapae jaeka tAeu ka, thapae jacka kuchi phika chwali tAeu. 31 uki tALA dhaewa uki: haknAN wA bhara phukka nhapan tA:lae bhapuika tAeu, ALAe uki: cwAe-cwAe ukhe nAN gwAtuika, ukhe nAN gwAtuika tAeu ka 32. haknAN caetta ya: mari gWA: theN cina cwAe yakwa su-N bā:laka thAe thi:kAN

tus puyen ka 33. uki su-N puya-paya uti: haknA. hasa-N
 tuya: kharani tarra ya: tAeu ka. 34. ALAe tAuna ya hWA:
 he pwa: he mARAeka kharani tAe dhuna dhaewa tA:LAe tAjjiyau
 bhara ya pwaiA-N thana dathui laka-lika thananAN mi cyaka -
 cika biyeu ka 35. ALAe dune ya a:ca-N jaka wa dAkwa chwali
 su tyaralla, ALAe ku nyaccuka wai ka 36 nhapa causi balla-
 tALAe bulluka ku wai 37. ALAe chusi phuta dhaewa bAca
 nyaccuse cwanka ku wai ka 38. haknAN ra:p cARKAe juya
 cANi:ka - thAU thAU kanae ya libha: thentun ra:p cARKAe
 juya cwA cWAN- kantun mi cyakantun bhara lha-Na: nanan
 chakhe tAe ka 39. ALAe haku bhara jui ka 40 nyana: uye ma:
 ka wa 41 nyauka chaka: uya:li ALAe lipa chAKA: uyeu 42.
 unIN wa thikAe ka 43 haku bhara dhaewa thikAe ka 44. a:
 praja:pati dhai ka, Thimi: nan da: ka, thana sujmari nan
 da: ka 45 imisa-N yae jiwa makhu ka 46 a:jhi: he thana
 ya pun bwalachē ya pun praja:pati pinsan imisan jaka yae
 jiwa ka.

J: 47 chae yae mAjju lae?

P: 48 a: wa chae yae mAjju? - Bramha dhaya mAesiu sristi
 yaeta thwa dunepisa-N jaka yae jila ka 49. ALAe wa
 Bramha raka swAeta biye ma? 50 bayapinsAN jhi:sa-N chik pin-
 thae hAe mala dhAKA: chikpinsA-N kae jyu:u makhu ni wa
 51 jimise-N Bramha kubiya: wala, cai jya yaimha jula,
 byankeu nan jula, phukan ka, chi jhi:u Bramha hAye mala
 ka-Bramha hAe malibALAE chikpisa-N kaeu makhu wa Bramha.
 52. mijantaeta kubika hAeu, mijantaeta kubika hAya: wa
 bramhunAN prA-ja:pAti dhAKA dhaeka:, puja yaka: chakhe
 nan jala-dhara haeka:, chakhe nan duru dnara haeka:, ku:s
 ya sinna: tika:li gana tAe ma:u kha: wa canAe jagya
 salae jhi:sa-n he tAe yaneu-jhi:sAN he tAe yane ma:u ka.
 53. ukiN Bramha sristi yaipun praja:pati raka dhaya cwae
 yapun praja:pati nan praja: pati makhu, Thimi ya pun praja:pati
 nan praja:pati makhu-thana ya pun praja:pati ka

J: 54 imisA-N dAeKe he mAjiu ka?

P: 55 dAeKe he mAjiu 56. imiseN dAeki: he mAkhu

J: 57 dAeku:sa?

P: 58 dAeki:, imisAN dAekAsanAN imiu jya lAgAe mAju: 59 AlAe
 jhi:sA-N he BrAmnata gAna khA: Ana caI thyAnKA yanke ma:
 60. thAna jhi:thae haknAN gAe yae ma: 61. bayapu, jusiju,
 bramhu, aca:ju, tinica, nAuca, harek nhAeta - cyata ja:t
 taya: thAna gAndyA: (thae) de:ke wAi, wAsA: ju, sABuN
 pnachi taya: puja ya: wAi 62 sABuN ninyAKu dhaiu ka, ninyAKu
 dha:saN hinnyAKu tae hAi makhu ka 63. khuku pnachi Athe
 he hai ka 64 tu: cikAN chAphānAN tae hAi ka 65 catā:mari
 ninnyAli tae hAi ka. 66. AlAe wA bayapini phukka bidhi
 sidhAya:ni jhi: prAja:pAti BrAmna dAekumha dhAKA ji kaeyata
 ni a: chipuN bA:ju pisa-N puja yaNa: chisA-N nAN jwANA:
 wA:u, ga jwANA: wA:u, betali jwANA: wA:u pnukAN ji kaeyata
 ti:ki:ka

English translation (free):

Pottery making and the potters

J:1 Let us discuss on potteries. 2. How gainful is this profession.

P:3 Gain on potteries is like this (as follows) 4. If the sun shines, and weather favours us gain will be doubled, no loss is caused, understand? 5. If the burning materials (fuel) consisting of the straws and wheat-straws are drenched because of rain and wind we shall have to bear a great loss. 6. If sun-light is well reflected on where we bake the potteries we can take all the potteries out (of the pile) without any damage to them, and exhibit them in front. 7. When there is no chance of damage, the gain will be doubled, double, of course. 8. The potteries that we remove from the pile and keep in line may sometimes be so damaged that not a single out of four can be saved.

9. Sometimes when all the four are saved the profit will be not of five only but of ten (e.g., the profit is double)

10. Sometimes it so happens that not a single will be saved 11. It is because of rain and wind that one out of hundred may be saved, or all the hundred may **be** damaged.

J: 12 For how many days you need to keep them?

13 Is it not for a night?

P: 14 We the potters of black potteries keep the potteries for a day (doing nothing) Next day we cover them with ashes, and again by **sweeping** the ashes by a long handled implement called **khuica**, we put the potteries in plenty over them. 15. Then covering them by straw, and setting fire beneath by pushing a piece of fire-wood in each of so many holes provided here and there we get the potteries above baked by the heat produced. 16. It must be kept for four days. 17. Baking for a day also is there, and baking for three days also is there 18. what is baked for three days is known as pulandwa 19. **Then** the pile baked for a day only is known as walandwa

J: 20. There must be difference between those baked for a day and those baked for three days.

P: 21 The matter is not of difference but of economising the fuel as in pulandwa many pots can be added above, but in walandwa.. 22. what is about the black pottery? 23 To-day baked **red**, having baked like that they should be taken out. After they are taken out they (should be rubbed) by an ill smelt green grass. you may not know that (what is) known as boars' grass. 24. So ill smellous it is that if you are (in our place) you won't take morning and night meal with your hands (that day) 25. According to their heat the hot pots should be taken out of the pile, and rubbed much by the ill smelling grass. 26. After being rubbed

they should be piled awhile 27. After that what should be done to them? 28. The broken pots should be laid on the ground in a circle. 29. Then the wheat straws that are broken into small pieces should be scattered all along the broken pots above 30. The straw-pieces must be piled this high - the height of a cubit 31. After they are put, the pots should be kept upside down at the bottom and then other pots should be laid on this and that side 32. The potteries being tied well into the shape of **PA:mari**. 33 By fanning the fire by straw and after scooping the ashes out by winnowing tray one should put them above the pile abundantly 34 After putting the ashes in plenty, and without letting any hole in the pile burning fire-wood should be obtruded up to the middle through the holes in the broken pieces of the potteries. 35. When the heat causes the straw and wheat-straw to be burnt into ashes the smoke becomes clear 36. So long there be more fuel. the smoke (they produce) will be dark and dull. 37. When the fuel is finished then the smoke becomes clear 38. When the heat becomes intense like the sun of these days (summer), when it is so intense, when the fire is burning continually the potteries should be lifted and kept aside. 39. Then they will be black potteries. 40 They should be baked twice. 41. Once they are baked red and well done they should be baked again 42. They are, therefore, costly 43. By name itself the black potteries are costlier. 44. Now, Prajapatis (potters) are there in Thimi and they are here in Sujmari too. 45. They are not allowed to do (this work) 46. Now, we the Prajapatis of this Bwalachhyen locality are allowed to do (this work)

J: 47. Why (they) are not allowed to do (this work)?

P: 48. Why they are not allowed, you mean?. The people of this locality only are allowed to do the work of creation of

Bramha 49. To whom should we give this which is called
 Bramha 50 Brahmins and we should bring this (Bramha)
 to you, but you should not take it 51. We come carrying
 Bramha, you are the host. Let it be birth or death puri-
 fication or any thing else, you may need our Bramha.
 At the time when we bring it, you are not to touch it.
 52. Being called Prajapati, and getting worshipped by a
 Brahmin by showering water on one side and milk on the
 other, and being given ku:s (sacrificial grass of the
 Hindus)-made vermillion mark on their foreheads our males
 themselves should carry it to jagyashala (the place of
 sacrifice) and keep there where it should be. 53. Praja-
 paties, the creators of Bramha are, therefore, neither
 the potters of Thimi nor those of upper side (i.e.,
 Sujmari in Bhaktapur), but they are of this locality only.

J: 54 They should not make (it), is it not so?

P: 55 They can never do it. 56. It is never done by them.

S: 57 (what happens) if they do?

P: 58 They may make, but what they make can't be used
 (in religious observances) 59. We ourselves should carry
 that Bramha to the place concerned 60. What should be
 done here again (you know?) 61. The hosts together with
 seven or eight casts of people viz., Joshi, brahmin,
 acharya tinica, barber etc. come here to worship Lord
 Ganesh with a pair of clothes and eight manas of sapuN
 (a set of ceremonial food. 62. Though it is said they
 should bring twenty four manas they do not bring twenty
 four manas. 63. They bring around eight to twelve manas.
 64. They bring eight manas of mustered oil too 65. They
 twelve pairs of cAtā:mali (a paper thin wafer) 66. Then
 after the brahmins finish all their religions functions,
 you (the hosts) as well as the brahmins worship my son
 regarding him as the creator of Bramha, allow him to wear
 the snawl and turban you brought.

Text No. 5 khApAe tuljabhAbani ya sthapAna

(Establishment of tuljabhabani in Bhaktapur, Nepal)

Informant : Mr. Basudev Prasad Joshi
 Age : 37 years
 Address : 13, Bwalachhen, Bhaktapur, Nepal
 Education : M.A. (Geography) Ph.D. research scholar
 Date of Recording: : 20th Sept. 1981.

- E.J. 1. thAū kAnAe jhi: biad chau: cau dA: lAe dha:sa yaē
 cwā:puN mānu: tAsē tulAja bhābani wārijināl tulAja
 bhābani Amimha dhāiu, yAlāē cwā:pisē: jimimha ne
 tulAjabhābani wārijināl dhāiu
2. tARā bastAbik tulAjabhābani khApA.
3. tulAja bhābani ya (ba:rAe) chu dA: lAe dha:sa dāk
 nhapan thwA thā:ne pakhe gumAesinAN hā:u khA: wā
 thā:ne pakhe dikAla dhāeu dA:
4. AlAe thā:ne pakhe dike dhulali wā tulejabhābani
 prāyat juya: waeta chu dhAlā hā dha:sa waeta 'jita
 thuja:u thasAe yanki ki (bā:lakA yad māuta) gugu thasAe
ki chAku dhāemAlā ke chAku ca ga:mhuya swāiu bakhAtAe
 ana chu māsiu thei pyā: wAe ma:
5. wā julā dha:sa wā thasAe jita hanAl sthapAna ya dhaka
6. wā khwA:j talas ya-yañ ya-yañ yanku:u bakhAtAe a:
 gugu thasAe tulAja bhābani dA: ana wā brānu: yau chē
 hā wā
7. AlAe ana ca ga:mhuya swā:u bakhAtAe wā gugu rupe
 dha:u khA: wā he ru:p yau thyakha ana milAe julā.
8. milAe juya:li lipa brāmuta caine thwA chē twA:ta biu,
 jimisAN tuljabhābani you māndi:r dAeku dhakā dhala.
9. dha:u bakhAtAe brānu: manae māju:
10. manae mājuya: jabarjastiñ wāeu chē lithuwa: ana
 māndi:r dAeku
11. māndi:r dAekuu bakhAtAe wā brāhmanAl atachatya yawa
 sita

12. atAhAtya yā: siu ya juya nitiN ana mu:cukAN pyā:
 wAeu bAkhatAe lwAhā chAgA: dA: ka tAggWA:u lwAhā
 chAgA:
13. wA he thasAe wA brāhu-nAN brāhMā hAtya ya:u dhasu kisim
 yau dharāna kATHAN AlAe ana cA:rae pAttī bAu wae yanūiu
 dhaewa dA: ka ana wA bhū:t thae
14. bhut pret ya rupAe cwā:u ya nitiN gumāesinAN wA lwAhā
 ca:hile he mate dhaiu, gumāesinAN wA lwAhā ca:hila wane
 ma: dhaiu
15. lwAhā ca:hila: waniu

English translation: Establishment of Tuljabhābani in Bhaktapur

1. What disputable claim we have these days is that the inhabitants of Kathmandu claim that original Tuljabhābani belongs to them, and the inhabitants of Patan claim that their Tuljabhābani is the original one. 2. But real (original) Tuljabhābani (is of) Bhaktapur. 3. What is reported is that the man who brought it first (here) is said to have laid it down towards the upper side (of Bhaktapur). 4. Having laid it down there (towards the upper side of Bhaktapur), it is learnt that Tuljabhābani appeared before him and instructed him to carry her to a other place where after digging up to a cubit depth something (what the thing is I could not remember well) should come out. 5. 'If it happens so reestablish me there' (she said). 6. During the course of search it is reported they came across a house (where Tuljabhābani is residing now) belong to a Brahmin. 7. After excavation they found there, exactly the same that had been predicted. 8. People in a group said to the Brahmin, "leave this house, we construct (here) a temple for Tuljabhābani" 9. The Brahmin refused it. 10. In spite of his refusal they forcibly dismantled his house, and built a temple there. 11. During the time of construction

the Brahmin committed suicide. 12. Because of his suicide there is a big stone lying outside the main entrance of the main courtyard (of ancient royal palace) 13. With the concept that the Brahmin had committed suicide on that very spot (where is laid) on every fourteenth day of lunar month offering is made to the evil spirit. 14. As (the stone) represents an evil spirit, some strictly prohibit to go around it while some others say one should go ~~round~~ around it. 15. Men go around it (the stone).

Text No. 6

eka:rAsi brAtA kAthA:

Informant: Mrs Ratna Maya Basukala

Age : 68 years

Address: : TA:rhA: byasi, Bhaktapur, Nepal

Date of recording: 11th June 1982.

1. AlAe wA naran dyA: wA dAityA syae mAphAya bisya wanA, guphae dubwata ka. 2. wA bisya wangu wA dAityA-nAN swae cwā:cvANa 3. 'wA hukā: gANa wanA jui 4. thwaeta mAsyasē: cwAne makhu' dhakA wA liu wā:mha julA ka 5. AlAe liu wā:bAlAe naran dyA-w-AIN (dhalA) jIN syae phAI makhuta, a: ji thana caAkA: dyAneu, AlAe dā: wane bAlAe waeta jIN phA:sa sya he syae tinj 6. AlAe wA dAityA yan wA guphae he dubwā wanA ka wA naran dyA: cwā:cwā:thae he 7. dubwā: wā:bAlAe naran dyA:yā: CAttwaNa: yaūKA dyā cwANa 8. "thwaeta thana he syaeu ka kA' haka-hika wA dAityA ya yan thAekA (naran dyA:tā dyā:cwā: bAlAe) syae jAkA tA: hAlAe waegu sArirAe nAN kAnyA chAmha pyā: wAlA ki dibyANha, dnatthē: bā:la:mha. 9. AlAe AsankhArAN ba:la:mna kAnyA chAmha pyā: wA:bAlAe yan wA dAityA yan syae lunanA ka wae. 10. kAnyA ke: mikha wanA

ka wae 11. Ahwā!. gānanān wāyamha chā? guli bā:la:-
 mha chā? gāe cwānmha chā? 12. Ahwā! gāna thwaeta ji syae
 dhakā wāyamha ji nān, uhu! chā khā:bālāe ji sa:b he mwānā
 julā ka' hāka-hika dhala. 13. naran dyā: ya mhutuñ pyā:
 wā:mha kānya khā: bālāe wā yae thwā yae māsilā ka wān. 14.
 Alāe 'ji chā lise lwaeta wāyamha' dhala ka wā naran dyā: ya
 mhutuñ pyā:wā: māse: 15. Alāe dāityānān 'chān la jita chu
 syai hān, thwaeta nān ji syaeta wāyamha' rāka: dhala ka.
 16. 'ka chānta jīn syaeu' dhala ka kānyā nān 17. 'kasa syā:
 swā' dhāka-dhika wān jhā: tārwar hāya-hiya waeta wā naran
 dyā:ta syata sana ka wān. 18. Alāe wā kānyān 'chā lise lha:
 lha: jāka lwaeu, amu hāthiyar jwane māte' 19. 'chā yān hān
 kyatituse cwā:mha hān, hānān bā:lama kānya hān, chānta
 jīn chāthu daebālāe syā: cwāieu ka' dhala ka wān. 20. wā
 kānya ya yān 'chānta jīn māsyasē: chae cwāne' (dhāka) chāti:
 lakka chāthu jāka da:bālāe yān catuwa: wān hā wā 21. caetta
 sānā pīnāe-pakāe saetta sānā naku dhāyā: bilā hā wā kānyā-
 nān wā dāityāta. 22. Alāe syā: bilā, Alāe sitā lha? 23.
 'chān jita chu syai, chānta syaeu rāka jīn syae he dhūnā'
 24. sunkā cwā:cwānā hā 25. Alāe naran dyā: nhyālān calā ka.
 26. nhyālān ca: bālāe, thāekā yā: swā: bālāe wā dāityā yān
 cattuwā: cwānā, silā: cwānā. 27. "Ahwā! jita syatā wā:mha
 syā:tālā ka" dhāya: dā: wāya: thāekā thūkhe: ukhē: swātā:
 28. wā catu wā: cwāncwā:bālāe swae he gyā:puse' chān. 29.
 Alāe wā kānyāta naran dyāwān dhala hā 'hā kānyā, thānā chā
 gāthe gānanān wāyamha chā?' 30. "jita thājau-thājau julā" d
 dhāka wā naran dyāwān khā kanā ka. 31. Alāe wān 'hājurta
 syai dhāka ji cwā:cwā:mha, hājurta syai dhāka ji cwā:cwā:mha,
 hājurta syai dhāka chigu mhāe-nān ji pyā: wayā-mha 32. a:
 hājurke: jīn bārdan bhāne mani' rānā dhala ka wān. 33. Ae
 dhā:bālāe Alāe 'hā! ji chā khānā Asankhānān khūsi julā
 34. chānta chu bārdan kae wā biye julā' dhāka wān dhala ka.
 35. 'thwān yānā: suñ suñ he chānā cwāne chā:gu mākhutā thwā
 dāityā-nān yānā: 36 des he bhāta:bhāngā juyā: thwaeta syae

he dhāka ji cWā:cwā:mha. 37. thwAta jIN syae mAphta. 38. mAphta: ji guphae dwa: wāya: ji dya cwamha.". 39 'chānta gupha dwa:wA:bAlAe wAN khaN 40. chānta wAN syae tall. 41. ji chAmha pyā: wAyaguliN..." 42. "ka dha:gu biye ka chAN dha:gu biye' rhāka-rhika 43. ukhunhu ya eka:rāsi khA:la wAiu, wA kānya ya naN ka 44 wA kānyata wA naran dyAWAN 'chAN dha:gu biye' dha: bAlAe', 'jita chuN ne mWA: haju:r, jigu naN ya thwA eka:rāsi brātA cWA:puN nhyagu pa:p ya:saN kAtAe juya wAnka' uli jAKA phwane dhala ka wAN. 45. A the dha:bAlAe 'ka, chAN dha:gu tathastu' dhāka: naran dyAWAN waeta uli bārdan biya thAkugu-ka.

Text No. 6

English Translation:

Story relating to the fasting on ekadāsi (The eleventh day in a fort-night of a lunar calender)

1. Lord Narayana not being able to kill the demon ran away and rushed into a cave 2. The demon was watching his escape 3. 'where could he have gone there (in the cave) 4. I won't leave this person alive' saying so he chased him. 5. Being chased (by the demon) Lord Narayana (said to himself) 'I will not be able to kill him, now once I will sleep here, then when I wake up if I can, I will kill him' 6. Then the demon ran into the cave where Lord Narayana was staying. 7. When he ran into the cave Lord Narayana was lying flat on the ground and sleeping at ease. 8. 'when the demon was about to kill saying '(I) will kill him here itself' (Lord Narayana when he was fast asleep) a most beautiful divine virgin came out of Lord Narayana's body. 9. When the extremely beautiful

virgin came out, the demon forgot to kill (him) 10. His eyes went to her. 11. He said, 'Oho! where did you come from how beautiful you are, How do you look like! 12. Oh! I have come to kill this (god), but I am too much lured when I saw you'. 13. He did not know what to do when he saw the virgin who came out of Lord Narayana's mouth. 14. 'I came to fight with you', said (the virgin) who came out of Lord Narayana's mouth 15. The demon said, 'how will you kill me, I have come to kill even this (god.)' 16. 'All right, I kill you', said the virgin. 17. 'Do, if you can', saying so, and after bringing a sword he even tried to kill Lord Narayana 18. The virgin (said), 'let us have hand to hand fight, don't hold that weapon' 19. The demon said, "you are a virgin very delicate and beautiful. I kill you by a single blow' 20. She said, "why should I live without killing you", and gave such a strong blow on his chest that he fell flat to the ground. 21. By taking (the sword) out most promptly the virgin) cut his neck sharply 22. She killed him, he died, is it not so? 23. (The virgin said), "How will you kill me? (out) I killed you, and fulfilled my promise. 24. She remained (there) quietly. 25. Then Lord Narayana woke up. 26. when he woke up, and watched (all around), (he saw) the demon lying flat on the ground, and dying 27. 'Oho! the demon who came to kill me is being killed' saying so (he) stood up and cast his glance in all directions 28. That (dead body of the demon) lying flat on the ground was in the most terrifying condition. 29. It was reported that Lord Narayana then asked the virgin, 'Oh virgin, where did you come from?' 30. He (Lord Narayana) narrated "Such and such had happened to me". 31. She said, "Thinking that he (demon) may kill you, I came out of your body, kept myself watching you 32. Now I have to ask you a boon" 33. When she said so (then in its

response, he (Lord Narayana) said, "Oho I am very glad to see you. 34. I give you whatever boon you ask for" 35. (He continued), "Because of this demon, not a single person could venture to live 36. As the whole country was destroyed by him I had been trying to kill him. 37. (But) I could not kill him. 38. Not being able to kill him I entered the cave and stayed here sleeping" 39. 'He saw you entering the cave (She said) 40. He was even about to kill you 41. It is because of my coming out (of your body) that...' (she said). 42. He (Lord Narayana) said, "well, I give you what you ask for". 43. Ekadasi (the eleventh day in a fortnight of a lunar calendar) that occurred a few days before was after that virgin's name. 44. When Lord Narayana asked the virgin to ask any boon which she liked, she said, "I don't need any my Lord, except that on eka:ra:si, the date named by my name, all those who will be on fast should be relieved from any kind of sin". 45. When she said so Lord Narayana granted her request by saying 'let it be so'

) aist yd

1. The first part of the document is a list of names and addresses. The names are: John Doe, Jane Smith, and Bob Johnson. The addresses are: 123 Main St, 456 Elm St, and 789 Oak St.

--kAnAe	adv	these-days
thAk-	vi7	go back after completing some task (aux) (dhAya: thAk, 'return after completing the task of saying)
thApak	adv	nicely
thAlae-kwAlae	n	act of decorating the dead body before it is carried for cremation
thAsi	n	pine-tree
thA:(-wA)	prn	self
--che	n	married woman's parent's house
thA:r	n	caste
thAlā	n	pot (S. thAlA)
--bālā	n	pots etc
tha:bhu	n	special plate used in ritual rites and ceremonies
tha-	vt	rub, brush (=thAku:(-li) n a kind of brush made of willow-sticks for combing purpose ; weavers' hard brush
tha-	vt1	print
--ku:	n	printing press
--sa	n	a wooden block
tha-	vt1	play musical instrument
(thai) tha-	vt1	weave
--jya	n	weaving
tha-	vil	be stopped, be detained
khWAN--	vil	be stained
thae	n	place
thaku-	vi2	be difficult (=thaku adj difficult)
thakwA	n	palate (S. thAkWA)
tha(g)une	adv	last year (S. thA(g)une)
thaN	n	pillar (S. tha:(-mA)
thaciN	n	door-head (S. cwA khAlu: (-kA)
thacuku:(-li)	n	upper latch
than-	vt4	wake
hA--	vt4	mention (S. nhyA--)
than-	vt4	cause sb to leave his seat or residence
than-	vt4	erect, raise
kuN--	vt4	cause disturbance (lit. 'cause smoke to raise high')
leN--	vt4	uproot
than-	vt4	fill up

pwa:-	vt4	eat much (lit. 'fill up stomach')
swA-	vt4	keep inside, preserve
than-	vt4	nominate sb as a candidate in an election
than-	vt4	prepare and provide
ku--	vt4	prepare and provide a large quantity
thapAN	n	festival of establishing sword representing durga, white pumpkin representing demon Mahi-sasoor, and puja pots called thapEN during Vijaya festival
thapuja	n	a special puja
thapEN	n	a set of Puja pots located in thApAN festival (cf dhanaNca)
thama	n	ridge beam (S. thAima)
thama	n	head of the house-hold (S. hama)
thasima	n	pine
--ya simta	n	Pine-cone
thi:la	n	the month of Marga-Pausa (December-January)
thi-	vt2	touch
--kkwA	adj	all that are touched
--:kA	adv	very closely (S. likkA)
thi-	vt1	pour out liquid from one vessel to another
thi-	vil	shine
--kA	adv	brightly
thi-	vil	be too much salty
thikAe	adj	costly
--bAnja:(-lA)	n	a grocer who sells the things at higher price
thiki	n	a wooden or an earthen pot for keeping curd or fermenting pickle
thikkA/thyakkA	adv	exactly
thiN/theN	pt	comparative particle meaning 'like'
thiN	pt	as (phAya thiN ya-do as one can afford)
thitipa/chechipali	n	calf of the leg (S. pila kwA)
thimi	n	name of a village in Bhaktapur
thil-	vt5	smear the floor with cow-dung (=thil-a, n 'act of smearing'; thila-thila, act of smearing (baby talk))

thu-	cl v	verbal classifier used with the verb denoting sudden and momentary action
thu-	vi2	be felt by touching
ca--	vi2	have sexual feeling (lit. (night to be felt)
thu-	vt2	cook (rice)
tyApA--	vt2	ferment (to make wine)
pAlkAe--	vi2	develop liking for
thu-	vt2	understand
thu-	adj	Demonstrative base denoting proximate (=thu-A=thwA 'this thing')
--kathAN	adv	this way
--gu	prn	this one (in anim)
Niku--	n	black sacrificial animal without any bodily defect
-mha	prn	this one (anim)
-li	adj	this much
-(g)si:/-:si:	adv	this year
--li		this much
thu-	adj	denoting masculine animal
--ca	n	he calf (S. me: ca, 'young buffalo' dwA: ca, 'young bull)
--me:	n	he-buffalo
--sa	n	bull (cf dwAhA sa)
thuwa: (-lA)	n	owner
thu: (-li)	n	roll
thu:ca	n	blowing pipe for kindling
thu:ca	n	shuttle
thu:r	n	a mound of earth, a Buddhist monument
thekan	n	address ; certainty
--bakan	n	certainty
theN/thiN	pt	comparative particle meaning 'like'
the:/khe:	pt	honorific particle used in asking for sb's introduction (ana su the:/khe:, who he is)
-the	pt	as (dha:the ya-, (I) do as (you) say)
thyAn-	vt4	cause sb to sleep
thyAn-	vt4	reach, arrive (=thyAN adj 'arrived' ; thyAN lya: (-khA) 'ordinal number')
--- kA	adv	up to
thya-	vt1	fold up
--saphu(:)	n	foldable book
--su	n	crease

thya-		be included in an organization ; be legitimate as children ; spouse be adopted
thyak-	vt7	admit into an organization, adopt (=thyaka adj 'adopted')
--AN	adv	authentically
thyaka	n	wine-cask
niraN-	n	wine cask with a capacity of one mana
thyakkA/thikkA	adv	exactly
thwA	ptn	this (see thA-/thu-)
thwA-	vt2	pluck (flower) ; disconnect
pasa--	vt2	search for a man to accompany oneself
li--	vi3	to get back (relapse) a disease
thwA-	vi3	be hatched
thwA-	vi3	be faded away (as of colour)
thwa-	vt1	kick ; spoil relationship of people

d

dA: (=dAhA(-nA))	n	trunk as of a tree or a plant
dA/dAe	pt	responsive particle meaning 'alright'
dA-	vi3	be (existential) (=dA: 'is' (hab))
usaNmA--	vi3	be sick (used in negative sense)
--su	n	example
khwa:--	vi3	be dignified
nasA:--	vi3	be lovely
nhae--	vi3	be prestigious
bha: (-wA)--	vi3	be trustworthy ; have the value of
ma: ca: (-lA)--	vi3	be controlable
mukta--	vi3	be able
lAs(s)a--	vi3	be saturated
lya: (ca: (-lA))--	vi3	be countable
--si	n	proof
--si pAu	n	certificate
si: (-wA)--	vi3	be distinct and clear
--su	n	example
hāe--	vi3	be approachable (S. nhyae-)
dA-	vi2	fall down
kWA: (-lA)--	vi2	be fallen down

khu:(-lA)--	vi2	splinter (s) to be stripped off from utensils
tya--	vi2	be burnt into ashes
twa:--	vi2	be broken as thread, rope etc.
pwA: (-lA)--	vi2	for the clothes, shoes etc to be tattered
bw:(-lA)--	vi2	for the fuels to be over burnt
dA-	vt3	have chance to (aux)(nAe dA, vt3 'have chance to eat')
dA-	vi3	have
gyAsu--	vi3	have weight
dipa--	vi3	have a break of work
nygA:(-lA)--	vi3	have good memory
mā:--	vi3	have mind to do sth ; be interested in (S. mAn--)
īā--	vi3	have means or way to do sth
dAe/dA	pt	responsible particle meaning 'alright'
dAek-	vt7	make
dAk napaN	adv	first of all (S. dAkIAe napaN)
dAkkae	adj	mostly (superlative)
dAkwa	prn	all
--siya sik(A)nAN	pt	more than any one (S. dAkwa swAya nA:)
dAkhinkali	n	goddess kali
dAnde/buigA: (-lA)	n	attic
dAb dAb	n	a small drum shaped like an hour glass (cf 'kantaNdAb dAb')
dAbbAl	adj	double
dAbhu: (-li)	n	stage (S. dAbu:)
dArabhATA	n	husband's elder brother (S. dArbhATA)
dArali/dandali	n	railing
dAra:j	n	drawer
dArwar nAnkya: (-lA)	n	nutmug (S. dArwAl nAn-kya:)
+dAl	vi5	be broken into two
kuca-kuca--	vi	be broken into many many small pieces as solid objects
ku:-ku:--	vi5	be broken into many pieces as solid objects
twA:--	vi5	be broken into two as hard lengthy object
twA:twA:--	vi5	be broken into many many pieces as hard lengthy object
twa:--	vi5	be broken into two as thread, rope etc
twa: twa:--	vi5	be broken into many pieces as thread, rope etc.
baku:--	vi5	be broken into two as solid objects

dAlAgu	n	special lamp to offer light to god
dAlan	n	the lowest storey constructed with pillars and without wall inside
dAlin	n	ceiling, wooden beam
dAsAmi	n	the tenth day of the lunar fortnight ; a festival or a special worship that occurs on the tenth day of Aswin sudi (S. calĀ: (-nA))
dAsAhAra	n	a minor festival occurring on the tenth day of the bright half of jetha
dA:s	n.	ten
dā	n	year (S. dA)
dā	n	fat (S. da: (-khA))
dāk Atmi /Awa: (-lA))	n	brickmaker, mason
da-	vt3	measure
--ku	n	tailor's tape-measure
--pu	n	measuring work
--pu ti	n	standard measuring rod of pat
--su	n	measurement
--su kĀīci	n	black betinum (gold smiths' measuring and size cutting scissors)
da--	vt2	beat
--khi	n	piece of rope used to tie a bundle of rice-plants which is thrashed against sth to get the rice separated from the stalks
--khuN	n	robber (S. -khu)
--khuNjya	n	robbery
kĀpa: (-lA)--	vt2	repeat (lit. beat one's own head)
kWĀ--	vt2	beat the ground or floor to level it; compact the floor
nugĀ: (-lA)--	vt2	be sad (lit. beat one's own heart)
likhĀ--	vt2	break the furrows into small pieces by a long handled wooden hammer (S. lithya-vt1) (lit. later beating ; cf hĀkhĀ da-)
waN--	vi2	be beaten by rain (see 'wagā-' in ga-')
hĀkhĀ--	vt2	beat the soul by a long handled wooden hammer called 'khĀtanmwĀgĀ: (lit. first beating; cf likhĀ da)
+da-	vi2	be formed

ki:--	vi2	for the germs or insects to be formed
twā--	vi2	some edible thing to be rotten (lit. maggot to be formed in edible things)
dhu:--	vi2	be dirty
nhi--	vi2	pus to form in a wound
wacin--	vi2	moss to form (see 'wacin ga-' in 'ga-') (S. wAthā: (-nA) gA-)
da-	vi1	be exchanged by mistake
--pa	n	mistake in exchange
lā--	vi1	be mistaken in finding out a way
da-	vi2	boil
--si	n	boiling over
da-	vi2	be sth snatched away by a flying bird
dathu	n	middle
dan-	vi4	be cheap (=dā: adj 'cheap' dAn-kA adv 'cheaply')
NacA: (-lA)--	vi4	be wanton
dani	n	charitable person
da:kh	n	grape
dhyacA: (-lA)--	vi4	for the way to be too much muddy
naN	vi4	be famous
lu--	vi4	be satisfied with
dan-	vt4	construct
dakA:mi/Awa:	n	mason
dhAlAN-	vi4	celebrate a religious function
du--	vi4	be strong internally
dan-	vi4	stand up
jhwa ^t AN--	vi4	stand up uselessly
pi-	vi4	be published ; be publicized
bhulu:-sulu:--	vi4	hair be dishevelled (considered to be beautiful) (cf haji-haji cwAN-)
leN--	vi4	be uprooted
dan-	vi4	stand as a candidate in an election
dan-	vi4	be done
cun--	vi4	be reduced to dust
tiki--	vi4	be dropped as liqued
pyAN--	vi4	be well chopped
dandali/dArali	n	railing
dalū	n	basket made of willow-sticks (S. dala)
--ca	n	small basket made of willow sticks

--ma	n	Eucalyptus tree (S. dalcama)
dalcini	n	cinnamon
--ma	n	<u>Cinnamon Cassia</u>
dari	n	beard
da:kh	n	grape
da:g	n	spot
di-	vt1	stop
--si	n	a festival celebrated in the month of January to mark the change of direction of sun's movement-halting place (a small station)
--pu	n	ground floor
che--(-che-li)	n	direction (a terminal)
--sa	n	be (existential - hon); sit down (hon)
di-	vi2	sleep (hon)
dhAN--	vi2	be (hon. aux. used after pa p as dha-ya (:) di-, 'say (hon)')
di-	vi1	tingle
dik-	vt7	lay down
dikka	adv	sad
digi	n	special room in a Buddhist monastery
digu	n	act of worshipping according to the consecration or following the classical initiation of sacred spell (K. nhikā: (-nA) P. nhekā: (-nA)
dijan	n	design
dipA	n	crematorium (S. dyApA)
dibya	adj	celestial, devine, heavenly
dilae khapa	n	panalled shutter
dilae pAu	n	panel
dilla	n	the month of Ashadh-Shrawan (june-july)
du-/dun-	vi2/vi4	collapsed as house etc (S. dun-)
du-	vt2	set fire to
mi--	vt2	distil wine
si-	vt2	burn fire wood in a hearth or a grate
dugAN	adj	of two, containing double of
--chi	n	unit of two fold more
--kheN	n	egg with two yolks
--sAli	n	'sAli' of double size(see sAli)

duga: (-tA)	n	spinal cord
--kwAe/tisA: (-lA)	n	spine, backbone
--pha	n	upper back (S. jAnpha:)
--mha	n	back of the body
dugu	n	goat
dugu dyA: (-wA)	n	tutelary diety (S. dyAwa dyA:)
ducu: (-li)	n	inner frame of door or window (S. ducu: (-li))
ducu: (-li)		sprouts
dun-	vi4	dive
dun-/du-	vi4/vi1	collapse as house etc (S. dun-)
dune	adv	inside
dupa: (-tA)	n	cross-read of two or more ways
dupwAlA:ca	n	guard (Sponge) (S. twAri-ya)
dubasa	n	lining (S. dubsA)
dubli	n	spouted earthen vessel in which alcohol is collected during distillation
dumhAdyA:	n	frog faced goddess (S. bya-ngini)
duvi: (-lA)	n	a kind of skin disease caused by the lack of pigment
duru	n	milk
--pi: (-lA)(ca)	n	nipple
--pwA: (-lA)	n	breast ; package of milk
duru ga	n	shawl with two layers (S. dwAnga)
duwa: (-lA)	n	gate
mu: (-lA)--	n	main gate
dusi	n	millet
--puwaca	n	seeding of 'dusi'
duswAja	n	special rice cooked in milk to feed bride-groom in wedding ceremony or to small baby in rice feeding ceremony
dekha	n	consecration
desi bArAN	n	<u>Prunus amygdalus</u>
de:ma	n	plate (Buddhist word) (cf bhṛ)
de: (-sA)	n	country
de:gA: (-lA)	n	temple
de:pa-	adj	left
dyA:ne	adv	above
dyA-	pt	pu, above
--pa	n	upper part of a sleeve
--lasa	n	bed-sheet (S. tAnna)
dyAn-	vi4	sleep (=dyAn-a adj 'sleeping')

--a kwAtha	n	bed-room
--a mhAn(g)sa	n	dream in a sleep
--alaasa	n	bed (S. dAsAna)
dyAwAN	n	piece of yellow cloth to cover dead body (S. dyA-wA: (-nA))
dyA: (-wA)	n	god
--kwAN	n	decorated large clay-pot filled with wine to the brim worshipped as god
--dhANpA	n	a small clay jar regarded as god
-- la	n	fisherman caste ; keeper of idol of god or goddess in a temple
dya-	vi	bear a loss
--pAN	n	act of bearing a loss (S. dya pA: (-nA))
dyagiN	n	big mound in a field (S. dyagi: (-nA))
dyanca	n	mound of earth built around a field
dyasAli	n	safety matches (S. de: sAlai)
dwAn-	vi	be mistaken
dwAbi	n	earth worm (K. dAmbi ; P. dAlAmbi)
dwAmbwA: (-lA)	n	round elevated portion
dwAsAlla	n	woolen shawl
dwAhA sa	n	bull (S. dwAhĀ/thu sa)
--sa ca	n	he-calf (S. dwAhĀca)
dwab A: (-lA)	n	an earthen vessel in which steamed rice is fermented to make beer
dwab swaN	n	<u>Jasminum grandiflorum</u>
dwalu-	vi	be excessively sweet (=dwalu adj very sweet (undesirably sweet))
dwa: (-lA)	n	frying pan

dh

dhA: pA	n	clay jar
dhAu	n	yogurt
gwA: (-lA)-	n	yogurt in a clay-bowl
juju-	n	best type of yogurt
:na:--	n	yogurt of inferior quality

pa:(-tA)-	n	yogurt in clay-shallow pot
--pusa	n	a small portion of yogurt used to inoculate a new patch
--swaN	n	a kind of flower
dhAka(-wA)	adv	with intention, intentionally (S. dhAka:(-wA))
dhAka (-wA)	pt	quotative particle (S. dh- Aka: (-wA))
dhAka:(-lA)	n	a belch
dhAki/swAlAe	n	big shallow basket made of willow-sticks (S. dhAki)
dhAkiN	n	flap ; screen
dhAtur	n	<u>Datura stramonium</u> Linn
dhAtteri	pt	interjection expressing mild displeasure
dhAn	n	riches
dhAni	adj	rich
dhAnus-ban	n	bow and arrow
dhAngA	n	process
dhAnca swaN	n	a kind of flower
dhAnyaca	n	coriander (S. dhAnya)
dhAma:dhAm/dhAra:dhAr	adv	continually
dhAlA:(-khA)pAu	n	list of contents
dhAliN	n	beam (S. dhAli:(-mA))
--ka	n	long piece of wood used at the top in the partition wall (which remains tight to the beam)
--pakha	n	roof working as shade out of the window
twa:--	n	end of a beam visible out- side the wall
dhA:(-lA)	n	drain, canal
dhA: ca	n	ladle (S. dhAWA:(-lA)ca)
dhA:riN	adv	quickly (S. dhaili:/dhalmAe)
dha-	vt2	say
--kWA	adj	as much as one says
--theN	adv	excellently (lit. as one says)
ikumAku--	vi2	feel giddy
usi--	vi2	feel difficult ; feel dis- gi sted
khA khA--	vi2	feel a bit bitter in taste
gheN-gheN--	vi2	be displeased
cAcA--	vi2	feel a bit sweet in taste
cAcA-pA pA--	vi2	have the mixed taste of a bit sweet and a bit sour in taste
cA; cA:--	vi2	be wanton
ciku-ciku--	vi2	feel a bit cold
cwAe-cwAe-	vi2	feel oneself great & clever and behave likly

chA-chA--		for the grains to be not well cooked
jhA(:)-jhA(:)(-lA]--vi2		be illuminated with light; be prominent, be attractive
pA-pA-/paū-paū--	vi2	be slightly sour in taste
--pu	n	saying
mimi--	vi2	be deeply black in colour
lAl1A(=lA:lA:)	vi2	become very glad
lumu-lumu--	vi2	feel luke warm
wau-wau--	vi2	be slightly green in colour
sī: sī:--	vi2	be intoxicated
he-he--	vi2	be slightly red in colour
(=hyaū-hyaū)--		
dhāe	n	bed-bug (S. dhāe)
dhae ki	pt	conjunctive particle 'suppose'
-dhai/-yata	pt	emplatic particle
dhaka	n	special cloth originally woven in Dhaka, Bangladesh
dhaku phAe	n	storm (S. gwa: phae)
dhapa	n	fog, mist
dhatu	n	native music which is very pathetic
dhatu	n	metal
dhathen	adv	really (lit. as one says)
dhan-	vi4	accumulate
ci:(-wA)--	vi4	be or become small (=ci: dhAN adj 'small' ci:dhAN-ka adv in a manner of making small)
du--	vi4	be strong and weighty (=du-dhAN adj 'strong and weighty'; du-dhAN-ka adv 'in a manner of making strong')
phu--	vi4	be gratified (=phu dhAN adj 'gratifying or gratified'; phudhAN-ka adv in a gratifying manner)
li--	vi4	lean on (=li-dhAN-sa n 'support')
lu--	vi4	be satisfied (=lu dhAN adj 'satisfying'; lu-dhAN-ka adv 'in a satisfying manner')
dhalāe	n	pomegranate (S. dhalāe)
dhalApAca	n	small clay-jar
dhanaNca	n	a metallic wire urn used in religious ceremonies (S. dhalca)
dharAna	n	concept
dha:	cl v	verbal classifier occurring with verbs of washing,

		rubbing, treading, and kneeding
dha:(-l/r)	n	blade
(dhalA)dha:sa(ni)	pt	quotative particle meaning '(the fact) is that'
(dhalA) dha:sa	pt	conjunctive particle 'if' (lit. 'if said')
dhin-	vt4	push
dhink-	vt7	eat (in undesirable sense)
dhi:(-lA)	n	shutter
dhū	n	tiger
dhuitya: ca	n	a kind of bird
dhuku:(-ti)	n	store-room
dhukman	n	anxiety
dhuN	n	incense-stick (S. dhu:(-nA))
dhuchi	adv	an indefinite length running from one end to another
dhun-	vi4	be completed aux (dha-ye dhun-'for the work of saying to be completed'
		nA-ye dhun- 'for the work of eating to be completed)
dhung(A)ri	n	a kind of flower shaped ornament worn in the centre of the ear
dhupāe	n	wound incense-stick
dhu-sā	n	mane
dhu-si	n	hump
dhusi-sī	n	sorea robusta (S. dhu:si)
dhu:(-lA)	n	dust
dhu:(-li)	cl v	verbial classifier denoting the number of times one comes or goes, or carries the load from one place to another
dhyAkAe	n	rag
dhyAkAe	aadj	ragged
dhyAn-	vt4	cut
dhyApA	n	dwarf woman (S. bhyAgA;(-tA))
dhyacwA	n	satire (S. dhyacu)
dhwA:ma	n	father's elder brother's wife ; any respected old woman.
dhwA-	vi3	be slightly touched
dhwA(g)gi-	vil	rot (=dhwA(g)gi- adj 'rotten')
dhwAN	n	fox (S. dhwĀ:(-nA))
dhwAN	n	drain-pipe (S. dhwĀ:(-nA))
dhwAbi cAkhuca	n	mag-pie (S. dhwAbi cA-kh-unca)
dhwAbya	n	washerman
dhwA:	n	line
dhwA:du-	vi2	come across sb by chance

dhwA:bwa	n	father's elder brother ; any elderly respected person (cf <u>tA:ribwa</u>)
dhwāē	n	flag
dhwaka	n	gate
dhwaNwa:l swaN	n	<u>Hippeastrum vittalum</u>

n

nA-	vt2	eat
--khiraM	adj	gluttonous
--pu	n	manner of eating
--sa	n	food
--suwa	adj	one who is habituated to eat delicious food only
kilAN--	vi2	be eaten by the insects
ku:--	vi2	remain tired (lit. eat hard piece)
khAtAN--	vi2	be rusted (lit. be eaten by the rust)
khi--/ghāē--	vi2	be dishonest (lit. eat stool /grass)
ghwAN--/lha:-	vi2	be punished (lit. eat beat- ing/hand)
ci--	vi2	be obliged (lig. eat salt)
la--	vi2	be troubled much (lit. one's meat to be eaten by sb)
lha:--/ghwAN--	vi2	be punished
nA-	vi2	be sharp as knife
nAu	n	hollow stands in wax-made idol
nAu	n	ashes
nAu(ca)	n	barber(S. nAu)
--ni:	n	female barber
--pAsA	n	saloon (S. pAsA:(-lA))
nAu	nr	nine
nA(g)u	n	star
tuphi--	n	comet
nAk-	vt7	chop
nAkAli	adj	artificial ; copied ; not of good quality
nAkiN	n	old lady
--ju Ajima	n	goddess Ajima
nAkcaN	adv	again : from the very begi- nning (S. ha(k)nA: ; chAsi:- nise:)

nAktini	adv	just now (P. nAkA:tini)
--ya puN	adj	tender-aged
nAkha	n	festival (S. nAkha:(-lA))
--cAkha	n	minor festivals
--tya	n	festival feast after the main day of the festival
nAgu	n	star
--pucA:(-lA)	n	constellation of stars
nAN	n	Nepali cloak (S. lA:(-nA))
nAN	pt	emphatic particle 'also'
nANsagAr	n	Ammonium chloride
nAtuN/tuN	pt	emphatic particle meaning 'only'
nAnkya:(-lA)	n	coconut
nAni	n	court yard
nApAkAthi	n	reed (S. nhaepA:(-nA) kAthi)
nApaN	adv	together (S. napA:(-nA))
nAlu(:)	n	flesh (S. nAlu:(-khA))
nAllA	adv	manner of burning the fuel with weak blaze and be reduced to the ashes soon
nAlla/nA:la	n	seedling of oat (S. nA:la)
--swAN cA:rhe	n	minor festival of sowing the oat-seeds that occurs on the 14th Aswin sudi which is celebrated under vijaya festival (S. nAlla sAna/sAne cA:rhe)
nAhAr/nA:r	n	threading tap
nA:s	n	wall plate
nā	n	scent
nā	pt	imperative particle meaning 'take' (only when the object to be given is with the addresser (cf/ka/'take' when object is near to the addressee))
naekhiN	n	proclamation
--bajAN	n	butchers' musical team ; musical team for proclamation
nakun	n	penis
na(g)une	adv	the year before the last year (S. nAgune)
naN	n	name
nanica	n	vulva (euphemistic term)
nanibeti swAN	n	a kind of flower
nanga	adj	naked
napha	n	gain
nayA:	n	hero ; the chief ; main one
naran dyA:	n	Lord Narayana

nali	n	wrist
nalu	n	<u>Hibiscus Cannabinus</u> L
nawA ghae	n	<u>Mintha Sylvestris</u> (S. nAWA: (-lA) ghae)
nasA: (-lA)	n	art of being liked by others, attraction
nasi (ca)	n	vulva of a small girl (cf pisi, bhAkku, masi, ma:l)
na: (-khA)	n	water
--Agha	n	stone made water container in goldsmith's shop
--ghāē	n	<u>Taxus baccata</u> (S. lA: swa:)
--jA:	n	water-level
--(ya) pArbA: (-lA)	n	tide
--pa: (-tA)	n	water container in a work- shop
(ya) bhAmA: (-lA)	n	whirl-wind
bhete--	n	mud (S. bhyatA na:)
--si	n	root of <u>Taxus baccata</u> (S. lA: si)
na:g	n	snake
--pAncAmi	n	miner festival of worshiping snake on the fifth Shrawan sudi
--beni	n	twisted carving in the shape of the snakes (S. -beli)
na: gwA: (-lA)	n	decorative cornice
nīnī	n	father's sister
ni-	vt1	grind; count
--jya	n	work of counting or grinding
-ni/-li	pt	after
-ni	pt	still, da-ni 'there still is'
-ni	pt	emphatic particle khA:ni, 'sure it is'
nikanAN	adv	so much (S. nakA: (-nA))
nikuthu	n	black sacrificial animal with- out any bodily defect (S. nik khur)
nicu-	vi2	be powdered (=nicu adj powd- ered ; nicu-kA adv 'well ground') (S. nAcu-)
nin-	vi4	be good for health (as edible things)
niṁta	n	invitation
nila: (-lA)	n	girder (S. nina:)
nisiN	adv	since (S. nisē: ; B. farmers' speech 'lisiN')
nisla: (-khA)	n	offering of beaten rice and a piece of sweetmeat to a Brahman in memory of dead forefathers

nisu-	vi2	be thin as lenthly object (=nisu adj 'thin' ; nisu- kA adv 'thinly') (S. nAcu-)
ni:	n	twenty
ni: (-lA)	n	foundation
ni:	pt	emphatic particle 'before anything else'
ni:ci: (-lA)	n	orthodox manner of saneti- fication in day-to-day affairs
ni:si: (-lA)	n	occasional sanetification as of death-purification etc
ni:hA:	n	<u>Melia azadirachta</u>
+nu-	vi2	be
ae--	vi2	be too much
tya--	vi2	be tired
pya--	vi2	be flexibly tough
ya--	vi2	deep-rootedly as stomach- ache
nuksani	n	loss (S. nwAksan)
nugA: (-lA)	n	heart
--pa	n	chest
-sya : (-wA) kuti	n	a miserly fellow
nun-	vt4	shallow
nun-	vi4	be tired of eattng the same type of food every day
nepa: (-lA)	n	Nepal
nepali	n	person from/of Nepal
newa: (-r)	n	Newar caste
newari	adj	anything that belong to the Newars
nyA-	n	two
nyAn-	vt4	listen
nyAn-	vt4	ask
nyAl-	vt5	wind strands (S. nil-)
nyAl-	vi5	be tired (=nyA: adj tired ; nyA: khwa:, n tired looking face)
nya	n	spinning wheel (S. yA:)
nya	n	iron (S. nA)
nya-	vt1	buy
nya-	vil	be dashed against, collide
ya:--	vi	chariot with an idol of god to be pulled to the aimed spot
--kAtaN	n	chisel to level the iron
--ki	n	nail (S. nAkI: (-nA)
--gwA: ca	n	ring rod (S. nAku:ca <i>il</i>)
--tu: (-li)	n	thin pointed iron-rod
--twakA: (-lA)	n	flat anvil (S. ikke)
--pasi	n	smallpear with hard speaks in its flesh (S. dhA: pasi)
--laca	n	fire turner (S. nala)
nyak-	vt7	corner, taunt
nyacu	vi2	be clear (=nyacu adj 'clear';

		nyacu-kA adv 'clearly'
		(S. yAcu-)
nyan-	vi4	be experienced (S. nAn-)
nyapha	n	trousers : drawers(S. nyApha)
nyal-	vi5	be melted
nyalu	vi2	be less tasty(=nyalu adj 'less tasty')
nWA-	vi2	be-come sharper
ci-	vi2	for the food to be too much salty
mi-	vi2	for the fire to be glown
nWA-	vi3	be pricked
--ku:(-ti)	n	a wedge
--kapA	n	a hearth rag (S.--kapA:(-tA)
nWA:(-lA)	n	bamboo pole used to carry a swing
nWA: kAthi	n	pipe for hubling (farmers' speech nWA:chi)
nWA:ca	n	mangoese (S. nAWA:ca)
nWA-	vt1	rebuke for rubukee's goodness
--khA	n	sound advice
-khwAN	adj	one who does not care for any rebuke ; rebuke-proof
nwa-	vt1	play with a small baby or a pet being enticed by it
nhAe	n	seven (=nhAe-: n ^e seventy)
nhAekAN	n	looking glass (S. nhaekA: (-nA))
--jhya:(-lA)	n	glazed shutter
nhAepA	n	ear (S. nhaepA: (-nA))
--pui	n	ear-wax
nhAenhu	n	soft secretion (serum) of the ear (S. dhunhu:(-li)
nhAebi	n	centipede
nhAku	n	temple (bodily part)
-sa	n	side-lock
nhAs(A)la	n	lightening (K. pAlpAsa P. hawAlAsa)
nhAsi	adj	swamp
nhae	n	nose
--pwa:(-lA)	n	nostrils
--bAla:(-tA)	n	pleat
nhasi	n	blood coming out of the nose
nhasi	n	ridge of the nose
--kuti	n	person with flat nose (ie. with less ridge of the nose)
nhakAN	n	sticking nettle (S. nhaekA: (-nA))
dyA--	n	non sticking nettle with large leaves (S. kisi nhaekA:)
nhacA:(-lA)	adv	a moment before
nhan-	vi4	be totally demolished

nhapa	adv	previously
--lakA	adv	firstly
nhi	n	pus
--chi	n	root of the pus
nhi	n	mucus
nhi	n	day (=nhi-N nhi-N adv 'daily')
-nhu	n	day (used with numeral adjectives as nyA-nhu, 'two days'; swA-nhu, 'three days')
nhu-	vt2	tread
+nhu-	vi2	sth to come out suddenly
tin--	vi2	jump
thara--	vi2	be frightened suddenly
pi--	vi2	grief to be burst out
bhA--	vi2	cock or hen to be frightened suddenly;
nhu: (-wA)	adj	new
--dā	n	new year
nhyA-	vt2	much
kApa: (-lA)--	vt2	kill
wa--	vi2	become too much angry (lit. clatter the teeth)
nhyAn-	vi4	be contained
nhyApu	n	brain
nhyAl-	vi5	smile, laugh (=nhyAl-a n 'a smile', 'a laugh'; nhyAl-e n 'act of smiling/laughing'; nhyu: adj 'smiling/laughing')
iti iti--	vi5	manner of laughing a bit mildly, and repeatedly (cf hArA-hArA--)
itititiN-	vi5	manner of laughing a bit mildly, and continually (cf hArArArA)
phisikkA-	vi5	smile a bit and stop again as if one has not smiled (cf musAkkA--)
phisi-phisi-	vi5	smile repeatedly (cf musA-musA--)
phisisisiN-	vi5	smile continually (cf musA-hAN--)
musAkkA-	vi5	smile once most pleasantly (cf phisikkA-
musA-musA-	vi5	manner of smiling pleasantly repeatedly
mwAsA(hA)N--	vi5	manner of smiling pleasantly continually
mwA: (-lA)-	vi5	laugh with bad intention of killing or spoiling sb
wasyakkA-	vi5	smile unconsciously
wasya-wasya-	vi5	smile unconsciously repeatedly...
wasyaN-	vi5	smile unconsciously continually...
hArA hArA-	vi5	laugh loud repeatedly
hArrrA-	vi5	laugh loud continually
nhyA: (-wA)	adv	before
nhyA: (-lA)	n	sleep
nhya-	vt2	knead (S. nha-
nhya-	vt1	wear under garments shoes & gloves
nhya-	vi1	start moving, start flowing
cwA--	vi1	become standard
duru-	vt1	milk
nhya(k)kWA	adj/adj	any much

p

pā n bamboo (S. pā: (-thA))

--ki:	n	nails made of bamboo sticks
--culi/chWAN		bamboo-shoots
pāca	n	she-calf (S. saca)
pA-	vt2	cohabit
pAu-	n	letter
pAkWA:ca	n	hut (S. bAlca)
pAchim	n	west
pAta (=pta)	cl n	nominal classifier used with nouns denoting small round objects or marks
-pAttin	pt	per (chē kha pAttin chAmha chamha, 'one person per house')
pAtluN	n	pajama, pantaloons
pAtya:r	n	belief
pAtwa :(-lA)	n	lengthy flag (S. pAta:) 8
pAthu:(-li)	n	<u>Polygonum molle</u> D. Don
pAnchi	n	bird d
pAnjAraN cA:rhe	n	a Buddhist festival occurring on the 14th Bhadra wAdi (S. jugA: cA:rhe)
pAnyA:(-li)	n	metallic laddle to scoop out the cooked rice (cf cAtAn) (S. pAnyu:)
pAnna	n	emerald
pApilaN mec	n	<u>Mentha piperate</u>
pArk-	vt7	patch; recover less
pArkal	n	compass
pArja	n	people
pArbA:(-tA)	n	cliff
pAlAkha	adv	for a moment
pAlAN	n	die; puncting platnA)
pAlā	n	spinach (S. pAlA:)
pAlā:ti	n	name of a locality (S. pAn-Auti/pAuti)
pAlā:lApte	n	leaf of lotus plant
pAle swAN	n	lotus
pAsA	n	shop (S. pAsA:(-lA)
pA:ka	n	<u>Brassica nigra</u> (Linn) koch (seed)
pA:(-lA)kha:(-lA)	n	wall
pA:chi	r	half of a mana
pA:ma:	n	pradhan caste
pā	n	pile (S. pĀ)
pā	n	axe
pāca	n	yellow clay (S. pāca)
pāti	n	mosquito (S. pĀti)
pā:cA:rhe/pesa cA:rhe	n	a festival occurring on fourteenth chaitra wadi (farmers speech lAkluN cA:rhe)
pa	cl n	nominal classifier denoting sweetmeats, bakery, bricks,

		tiles, paired objects, leaf of a door, feather and axe
	cl v	verbial classifier denoting time to smear medicine, or to paint the colour
pa	n	feather
pa-	vi1	differ
ta--	vi1	be far in distance
dhA:--	vi2	stand with legs apart
pa-	vt1	paint
pa-	vt1	bet money at a game
pau-	vi2	be sour (=pau adj 'sour')
--ghae	n	<u>Oxaliscorniculata</u> Linn
-pae-	adj	adjectival base denoting shape, size and quality in extremity of that much standard of that much thickness (as lenthly objec of how much big size(as a flat object) ('pae' besides certain adjs, will receive all the nominal cls)
A-pae-ji-gu		anklet
thA-pae-pu-gu		a stitch made on a cut skin
gA-pae-pa-gu		eaves
		sun-shade (S. kwAsWA:--)
pauju	n	towards
paka	n	be smooth (=pacu adj 'smooth')
pakha	n	be completely done
kwAsu:--	n	be divorced
pakhe	pop	<u>Brassica nigra</u> L
pacu-	vi2	maternal uncle
pacu-	vi2	flat object
par--	vi	back part of a garment
pachai	n	front part of a garment (S. nhyA--)
paju	n	finger (S. pAtI: (-nA))
pata	n	ring finger
li--	n	little finger (S. sika-)
hA--	n	middle finger
patiN	n	thumb
angu--	n	index finger (S. cwAla-)
kanchi--	n	calender
dAthu--	n	stop, obstruct
bura--	n	feel suffocated being suddenly attacked by air or water
mahila--	n	be near to the fire for warmth
patrA	n	<u>Aesculus indica</u> (comb.) Hk
pan-	vt4	cage (S. pAnjA:(-lA))
i--/hA--	vi4	wing (S. pApu:(-ti))
pan-	vi	a cultural item observed on tenth Aswin sudi under Vijaya festival (S. payA:(-lA))
pangra	n	quick silver (S. pala:)
panjA	n	
papu	n	
payAN	n	
para:(-tA)	n	

pal-	vt5	chop
pwAmpu-//dwā ka-//	vt5	make long mounds of earth
mha ki: jya-		between temporary channels
		for cultivating the plants like
		potatoes, chillies etc. .
phyae-	vt5	cut the brick on both sides for
		decorative construction
phyae kuN--	vt5	cut the brick into a corner for
		unsemetrical construction
mathAN--	vt5	spade the ground for leveling
		purpose ; make furrows in plain
palAN	n	sacred food taken after a fast
pala:bi	n	<u>Butea monosperma</u> (Lam) Kuntze
pali	n	sole of the foot
pal(i)ja:(-t)swAN	n	<u>Brythrina indica</u>
palca	n	wick burnt in a shallow earthen
		cup
palu	n	ginger
palu	adj	pungent
pasa	n	friend
-cA:rhe/pa:cA:rhe	n	a festival occuring on 14th
		Chaitra wAdi
pasA:(-lA)	n	palms with both the palms
		held together
pasi	n	pear
pas(u)ka	n	five coloured threads in one
		unit(S. pAsu:ka)
pa:kh	n	preparation
pa:p	n	sin
pa:l	n	tent
pi	n	umbilical cord
pi/pyA-	n	four ('pi' is used in recita-
		tion whereas 'pyA-' is used with
		nouns)
pi	cl n	nominal rdp classifier used with
		nouns denoting cleavers, butch-
		ers' knife, trowels, umbilical
		cords
pi-	adv	out
--ne	adv	outside
--bA:(-lA)	n	outside layer
pi-	vt1	plant
--jya	n	planting
pi-	vt2	wait
--wa:(-lA)	adj	one who waits
pi-	vt2	unstitch
pi-	vt2	smooth out
gwae--	vt2	smoth out moustaches; be happy
chae--	vt2	decorate
jhwAe---/dhwAe--	vt2	be scratched by sth
thA-	vt2	comb up as hair
dhwAe---/jhwAe--	vt2	be scratched by sth

bAlin--	vt2	set sb free from an evil spirit (by smoothing out his body by mustered seed, rice flour, small pieces of green-berry etc. .
swAe--	vt2	cleanse out
pi-	vt2	push aside
du--	vil	for a person looking out of a window or standing on a thresh hold to go inside and become invisible
jwAe pi-	vt2	look angrily
bhA pi-	vt2	eat (non)
bha: pi--	vi2	feel (=bha: pa: adv 'thinking that')
sAp-pi--	vil	be afraid too much (lit. voice to be pushed inside)
pikhalkhu	n	place just outside the boundary of the house
picA	n	rheum of the eyes (S. picA: (-lA)
pica	n	shallow basket made of willow-sticks
picu	vi2	be smooth (=picu adj smooth)
picya-	vil	shout sharp out of fear
pija	n	foam
pit(t)A	n	bile (S. pitta)
--mheca	n	bladder
pitamber	n	yellow silken cloth
--swaN	n	a kind of yellow flower
pipi	n	Piper longum L(s.pipi:(-lA))
--khuna	n	medicine prepared by cooking <u>pipi</u>
pibA:(-lA)/piwA:(-lA)n		exterior part
pirA:(-lA)ca	n	bracelet-rod
pira/kwApu	n	wooden seat
pila	n	old type of wooden box
piwA:(-lA)/bibA:(-lA)n		exterior part
--tha:	n	exterior pillar
pi:li/maeli	n	husband's brother's wife
pi:(-i)	n	forty
piyek-	vt7	cover the eyes with hands; deceive
pisi	n	vulva before attening puberty (cf bhAkku, ma:l, masi, nasi)
pi:th	n	campus; place where 'shakti' 'an epithet of gouri) is established
pu	n	pip
--sa	n	seed
--waca	n	seedling of paddy
pu-	vt3	sweep
kwA--	vt3	sweep down

thA--	vt3	sweep up	
wAsibā--	vt3	sweep early in the moving before to do anything	
pu-	vt2	uproot	
thwA--	vt2	for the bad things to be saved after complete selection is done ; fade away as green lea- ves, flowers etc.	
--pu:	adj	bad	
pu-	vt2	blow, flute, fan	
suruN--	vt2	whistle	
swaN--	vt2	whisper	
hwAp--/hwA:--	vt2	suffer from whoop when sth is stopped in wind-pipe	
pu-	vt2	cover with a lid	
kAe--	vt2	scratch	
tA--li	n	cap	
--sa	n	cover lid	
kwApsaN--	vi2	lie down on the ground facing down side	
khwa: pa:(-tA)--	vt2	wear mask; be ashamed	
ghAe-	vt2	embrace	
ghwA-		for the cowry, pots to be upset down (P. ghwA:-)	
tA:(-kA)-	vt2	cover (S. twA:-)	
thA--	vt2	be upsided(=thA pu: kWA pu: n 'sexual activity')	
bhA--	vi2	be overturned;	
bhA:--	vt2	bow down (P.bhwa:(-kA)-)	g
pu	cl	for lengthy objects; literary compositions, seeds in rdp form	
pu†	cl nu	non unit classifier used to denote a very small tuff of	
		fine lengthy objects(cf. pwāē)	g
	cl.qu	quasi unit classifier used to denote a small amount of coagulated substance like nose- mucus, curds etc (cf. pāē)	
puk-	vt7	fry in oil or ghee (=puka adj 'fried')	
pukhu:(-li)	n	pond	
puN	n	painter caste	
pucA:(-lA)	n	group, herd	
puja	n	worship	
--ku(-thi)	n	room for prayer and worship	
--bhA:(-lA)	n	plate for worship	
putu	n	lace	
putukka	adv	manner of coming too much pus out all at a time when the wound is pressed	
putu-putu	adv	manner of coming the pus out in large quantity repeatedly	

putututu	adv	manner of coming the pus out is large quantity continually
puthAN/kathAN KA-	vi2	be pricked by thorns
pun-	vt4	wear clothes
pyA--	vt4	be sticky(=pyA-pun-ka adv 'tightly')
pun-	vi4	be inflected with contagious disease
kWA--	vi4	be over cooked as rice
pun-	vi4	be possessed by an evil spirit
puntu:(-li)	n	cloth with weft
pupuca	n	domestic cock or hen (baby talk)
pura	adj	complete(=pura-N adv 'completely')
pul-	vt5	pay back, step across, join another party
tyangra--	vi5	somer sault
phA:-	vi5	be upsided down
makha-	vi5	be tumbled down
mu:(-lA)-	vi5	change the sleeping position on the bed
pulan	adj	old
--dWA	n	potteries piled up (to be) baked for three days
puli	n	knee
pulu	n	special mat
--kisi	n	man covered with <u>pulu mat</u> and masked resembling elephant
pulu pulu ki:(-lA)n	.	fire fly (an insect whose tail is lighted at night) (K. pui pui gera P. pui pui ke:la)
pusa	n	seed
pusta	n	generation
peN	n	hip
--pa	n	buttocks
pencis	n	pliers, pinc-ers
pesta	n	pesta
pe:(-lA)	cl qu	quasi unit classifier used to denote a handful edible thing blent with side-soup-preparation
pyA/pi	n	four
pyAca:(-lA)	n	base for potteries
pyAn-	vt	line up ; stretch tight (as rope, chain, thread etc.)
tA--	vi4	be straight
ti--	vi4	be sth well done
tillA-	vi4	for the body before death be stretched
dhu--	vi4	for the body be stretched after long work for relaxation

pyAnk-	vt7	kick
pya-	vi1	be soaked
pyak-	vt7	soak
--sa	n	a piece of cloth used by a woman in her bath
pya-	vt1	plait
pya-kiN	n	staple (lit leech-nail)
pyakhAN	n	dance, drama (S. pyaknA:(-nA)
--mugA:(-lA)/ mWA:(-lA)	n	actor or actress in a play
--ihu-	vi	play a drama; dance
pyasi	n	leech
pyacyakkA	adv	manner of splashing once
pyacya-pyachya	adv	manner of splashing repeatedly
pyacyaN	adv	manner of being splashy continually
pyatakkA	adv	manner of falling
pyata-pyata	adv	manner of falling with less stress repeatedly; manner of raining slightly but repeatedly
pyatahaN	adv	manner of fading away gradually; manner of being disabled continually
pyatta	adv	manner of beating slightly with one hand only
pyanu-	vi2	be unbreakable but very sticky like chewing gum
pya:j	n	onion
pyu:ca/kAllya	n	bracelets
prasi	n	sari
pwAlA:	n	roof
--pa/upa	n	roofing tile
pwA	n	hail
pwA(-lA)	n	blister (S. pwA:)
pwA pwA;ca	n	ballon
pwAkA	n	leavened boiled rice kept for fermenting into beer
pwAkA/khali	adj	empty
pwAN	n	big alcoholic container especially designed for lamas
pwAta	n	tax on land-property
pwAtasi	n	a kind of clay-cocker
pwAn-	vt4	offer personally
pwAnk-	vt7	pour out from one vessel to another
pwAnga	n	a kind of wind-instrument
pwAl-	vt5	strip off; disclose crime or secrecy
pwAlyaha	adj	one who tells tales about sb
pwAsimi	n	a creeping edible bean
pwAstigAN	n	nutritive sweet

pWAhisa/ja hisa	n	lengthy peace of cloth used as seal between the boiler and another pot in which distilled alcohol is collected
pWAhela	n	the month of poukh (jan-Feb)
pWA:(-lA)	cl n	nominal classifier used with nouns denoting soft packets, breasts, blisters etc.
	cl nu	Non-unit classifier denoting bundles of soft materials like clothes, paper etc which are covered from all sides.
pWA:cuN	n	rice-flour
pWA:siN	n	witch; a lustful supernatural female being who is supposed to seduce man
pwa	n	stomach (S. pwa;(-thA))
pwaē	cl qu	quasi unit classifier used to denote slightly large luft or bundle of things like hair, thread, keys etc. (cf. puī)
pwakA:(-lA)	n	small pit on ground (cf ga:)
kuti--	n	pit into which the grains are pounded by <u>kuti</u> -pistle
pwateca	n	turnip (S. pwatya)
pwa:(-lA)	n	small hole on surface (cf hWA:)
pwa:(-tA/lA)	cl n	nominal classifier coming with mAtA 'light' & pwa: 'hole'. (with pwa: it is reduplicative as chApwa: pwa: 'one hole')
pwa:ca	n	seedlings of paddy

ph

phA-	vt2	receive in joined palms of hands or in a container held in hand(s)
pa:(-lA)--	vt2	perform the social or religious/that comes in turn ^{work}
bica:(-lA)--	vt2	receive near relatives who come to express their sympathy at the death of a family-member
lha:(-tA/-ti)--	vt2	beg
phA-	vt2	collect

anjA--	vt2	collect soot for mascara or for a mark on forehead
phA-	vt2	bear, sustain
phA-	vil	be able
mham-	vi3	be of good health
phA-	vil	be able to do sth (aux) (dhaye phA-, 'be able to say')
--chim phAtAlAe/ --yam phAkWA -t(A)lAe	adv	as far as lies in one's pow- er
phAi	adv	so far one can do
ba-	n	sheep
ma-	n	ram
phAe	n	ewe
--khā	n	air, wind
--l(iN)ca/hiliNca	n	unreliable rumour
phAN	n	fluttering toy (S. phAeguli)
	cl nu	non-unit classifier denoting a bunch of bananas. As a reduplicative adjective it is used to denote untidy hairs
phAtkiri	n	aluminium
phArAk	adj	different
phAlca	n	inn
phAlana	adj	some one whose reference has already been made
phAlphul	n	fruits (cf sisaphusa)
phAsi	n	pumpkin
phA:(-lA)	n	plinth
phA:(-lA)	cl qu	quasi unit classifier used for a chunk of meat
phā	n	hog
--ca	n	pig
ba--	n	male pig
ma--	n	sow
phā	n	a measure of eight manas
pha-	vt2	split into; saw ; spoil
nAsAN--	vi2	relationship between persons be half cooked
pha-	vt1	defecate
i:(-lA)-	vt1	spit
khAi-	vt1	spit phlegm
khi-	vt1	make stool
cwA-	vt1	make water
pha-	vt2	cover with a quilt
--Nga/silA:(-khA)	n	guilt
sAp-pha-	vi2	be astonished (P. CA: pha-)
phaida	n	gain
be--	n	loss
phakAN	n	<u>Randia Uliginosa</u> (plant)
--ki:(-lA)	n	beetle
--ducu:(-li)	n	sprouts of 'phakAN'
--saran	n	pickle made of <u>PhakAN</u> (S. -sAna:(-lA)

phakA:(-lA)	adj	empty
phakaca	n	butterfly (S. lapca)
phāchi	n.a.	quantity of eight manas
phaper	n	buck-wheat
pharaca	n	chisel with broad blade used to sm ^o th out
phargun	n	february
phal-	vi5	narrowly escape from a good or a bad event
phala	n	flake (S. phAla:)
phasathAku:ca	n	brush made of wild boars' hairs
phasa phusu	adj	without essence
phi	n	thickness of an object
phi	n	sand
-ca	n	white dusty earth which look like suger
-pAu	n	mica
-sA:(-lA)	n	sandy area
phi	cl.n	nominal classifier used in reduplicative form for brooms and fatness (of an object)
phi-	vt3	ferment
phi-	vt3	wear upper garments
Acar phi-	vt3	make the pickle fermented for preservation
tam phi-	vt3	control one's anger
dhAu phi-	vt3	make yoghurt
phiurandi	n	spitoon (S. phiurani)
philin	adv	horizontally
phisikka	adv	manner of smiling once
phisi phisi	adv	manner of smiling repeatedly
phisiN	adv	manner of smiling continually
phisisisiN	adv	manner of slipping down continually
phu-	vil	get finished; die
cAp--	vt1	break thread or thread like things into pieces (P. cA:phu-)
phu: pha:	n	remnants
phuī	n	arrogance
phukka	prn	all
phuki:(-jA)	n	near relatives
phuti	n	drop
phungA	n	pillow
phungAca sī	n	wall plate (S. dhA: cAlu:(-khA))
phusA	n	place above head
phetta	n	turban
pherkathAN	adv	again
phyA-	vt2	lick
phyAn-	vt4	untie
ita:(-lA)--	vt4	make a wick by winding a spun thread

kApaē-	vt4	spin
phyAlu(:)(-khA)	n	spinning wheel (S. phy ⁴ lu:)
phya-	vt1	keep a side sth for sb
phya-	vt1	promise or declare solemnly;
phya-	vt1	take a mortgaged thing back
ti--	vt1	see far orr distance
li--	vt1	over take
phyasu-	vi2	be loose (=phyasu adj 'loose')
phwA-	vt2	soak (=phwA-sa n 'mildew')
maN--	vt2	soak well
phwAnsi	n	jackfruit (S. phA:si)
phwAn-	vt4	beg(=phwA-giN n 'beggar'; phwA-sa, n sth given to the buyer by the shopkeeper in concession of what he had purchased a lot from him)
bArdan-	vt4	ask a boon
phwAsi	n	big copper-boiler
phwa-	vt1	divert
hwA--	vt1	spoil sb by guiding him wrong- ly

b

bAidyA	n	physician (a professional caste)
bAu	n	demonolatory
bAeca	n	flute
bAeli/bAer	n	<u>Zizyphus jujuba</u> Lam
bAesca	n	fishing hook (S. bA:si)
-bAkAN	adv	immediately after (i: chApu kAya bAkAN waeta swae ^{tt} A kila, 'immediately after (he) had taken the sickle he rashed him sharply') (S. kAthAnA:)
bAkula	n	broad bean
bAkula:	n	a piece of paper used to balance the flying kite (S. gwa:(-khA)
bAkhAt	n	time
bAkhumBari swAN	n	a kind of flower
bAggi	n	carriage
bAchAala	n	the month of Vaishakh-jestha (April-May)
bAchi	adj	half
bAjaN	n	<u>Nicotiana tobacum</u>
bAja:r	n	market
bAji	n	beaten rice
--lhu-	vt3	beat rice

bAje:	n	grand mother
bAjrA	n	thunderbolt
bAjrA kA:mi	n	plasterer
bAtai	n	quill
bAtta	n	box
bAthaN	n	herd of birds & animals
bAna	n	a supporting tie between exterior and interior pillars
bAnja:(-lA)	n	grocer
bAnda kwAbi	n	cabbage
bAnel	n	wild boar
bArAph	n	ice-cream
bArā:(-mā)	n	ground nut
bArkha	n	summer
bArkhi	n	ritual observing of mourning by the son or wife of a dead person
--wAsA	n	mourning apparel (S. -wAsA: (-tA))
bArdan	n	boon
bArphi	n	a sweet item
-bAlāe	pt	connective particle 'on the time of', 'when'
bAli	n	sacrifice
bAsAla	n	adze (S. bAsila)
bAsi/barla	n	flood (farmers' speech bAchi)
bAstu	n	thing
bAspAti	n	seed of peach
bAhA	n	shoulder (S. bWAhA)
bAhAni	n	night
bAha:(-lA)	n	monastery
bAhi	n	a Buddhist sanctuary (S. bAhi: (-li))
bA:	n	beer-filter made of willow-sticks
bA:khuN	n	pigeon (S. bAkhu:(-nA))
bA:ju/bajya	n	brahmin (hon), respected man of superior caste (S. bajya) (cf bYAmhu)
bA:r	n	banyan
bA:si	n	peach
--ma	n	willow-peach
bā	n	earth, ground
bā:lhA	n	a measure of half pau (one tenth of a kilogram)
ba-	vi2	depart
bhi:--	vi2	fruit compartment to be separated
bhu:--	vi2	be unknotted as stitching line
li--	vi1	be late
sAm--	vi2	be cracked
he--	vi2	be hurt by sb's words (lit. love to be separated)

ba-	adj	(=he-bae cA-bAe, n words used to hurt others)
--phAi		denoting masculine animal ram
baki:	adj	rest
bakha	n	story (S. bakhā:(-nā))
bagla	n	lengthy cloth with two coloured stripes gen. red or white and green designed for waist-band
baja	n	any musical instrument
baju	n	bracelet
bajya/bA:ju	n	brahmin; any respected person of superior caste (cf brāṃhu)
bata sī/bap sī	n	partition (S. bA:si)
ban-	vt4	cover with (=bA-ca n covering sheet ; =bAna adj covered with bAna ga, 'a shawl covered with transparent cloths'))
bapa	n	small rack fixed above a window
bapi kwAe	n	ribs (S. bApi kwAe)
bapsī/bata sī	n	wooden partition (S. bA:si)
babu	n	affectionate young boy
--ca	n	young boy of farmer-caste
babu:	adj	half cooked
baraca	n	chisel with broad blade used to smooth out metal or stone objects (S. bAa:ca)
bare	n	śākya caste (S. bAre)
bare mare ki:(-lA)	n	chrysalis (of a particular insect, golden in colour)
bare hAe	n	teal (S. lA:hAe)
barca	n	cup
barāli	n	varandah (S. barāli)
barṃasya	adj	of all the twelve months i.e. ; throughout the year (found in the compounds: 'gulaph;--me)
--gulaph	n	a kind of rose that bloom in all the seasons
--me	n	special song sung in all the seasons
barla/bAsi	n	flood
barli	n	barley
bala	n	plank (S. bAa:(-tA);
bala cA:rhe	n	a minor festival occurring on the 14th of marga wAdi
bali	n	crops
baltin	n	metallic bucket
basa	n	artistic carving (S. bAa/bwAa)
basa	n	carpeting in honour of a great person, god or goddess
bastAbik	adj	actual, real
baṃṃi	n	armlet
ba:(-lA)	n	layer (S. bA:)

ba:g	n	vice
ba:j-ca	n	hawk (S. ba:j/bwānAri)
ba:t	n	rhumatism
ba:thā:	n	joker, a jester, a buffon
ba:n	n	arrow
ba:ph	n	steam
ba:m	n	a drumlike percussion musical instrument
ba:rha:	n	Nepali system of ritually confining a girl in a dark room before or immediately after her attaining puberty for ten days long
--khya:	n	a genie who is supposed to reside in the dark room where a girl is confined during ba:rha: ritual
bi/sArAp	n	snake
bwka(bisika)	n	a festival in Bhaktapur
--sāngranti	n	the first day of Vaishakh when biska festival in Bhaktapur is celebrated (S. khai sā:-lhu:)
bi-	vt2	give, permit
ku--	vt2	carry on shoulders (P. kwA-)
kha sA--	vt2	brood over eggs (C. kha swA-)
gwāe--	vt2	settle marriage by the grooms party (lit. give nuts)
dwApAN--	vt2	blame
nhāepAN--	vt2	listen (lit. give ear to)
pa:--	vt2	give charge to
bwA:(-lA)--/hAk-e	vt2/vt7	rebuke
mAn--	vt2	listen, be interested in (lit. give mind to)
lakna--	vt2	settle marriage from the boy's party by giving sweets (lit. give sweets)
luk(uN)--	vt2	dive (S. luku--); set as sun, moon and other planets
hathya--	vt2	challenge
bi-	vi1	elapse as time; set as sun, moon, and other planets
libha:--	vi1	set as sun
tumula--	vi1	set as moon
bi-	vt2	complete the work of doing sth (tANA:bi- 'complete the work of adding') (aux)
bi-	vt2	cause (aux) (yake bi, 'cause sb to do sth')
bikuN	n	outlet
bicAra	n	pitioble animate
biche	n	scorpion

bijAkAnni/bijAbAnni	n	a kind of ornament (S. bij-AkAnni)
biyak-	vi7	come or go (most hon; S. bijya-vil)
bijwA:g	n	separation; bad condition
bidhi	n	process
bibai	n	disease caused by black magic
bibaḍ	n	disputable claim, controversy
birAWa	n	widow
bilANpu	n	tunal with the carrying of god or goddess (S. bilA:(-NA)pAu)
bil(a)ḡA:(-lA)	n	bolt in a sill
bili	n	cockroach
bisAye:	adv	about
bis(A)kAN	n	separation (=bis(A)kAN adj 'separate')
bisthapAn	n	establishment
biswAnath	n	an epithet of shiva,
bihi	n	blood of an animal which is sacrificed to a god or goddess
bi:bAhA	n	nine types of seeds that are burnt in a Hindus' sacrificial rites
buN	n	land, land-property (S. bu)
--jya	n	agricultural occupation
bu-	vt2	rub to make sth clean or smooth
--sa	n	rubbing implement like sand-paper
bu-	vi1	be cooked
ae--	vi1	be tired of waiting long
bhui ja--	vi1	be well to do (lit. rice to be cooked on plate itself)
ba--	vi1	get half cooked
nha--	vi1	be well kneaded (lit. be cooked by the kneeding only)
bu-	vi1	be defe ated
cA:--	vi1	be broken (as of thread or thread like things)
lae--	vt2	ridicale
bu-	vt2	carry sb on arms
bu-	vi2	be born (as of anim); be grown (as of plants and trees); be sprung (as of water)
leNvv	vi2	float
buica	n	grass hopper
kWA:(-lA)--	n	locust
ghyA:(-lA)--	n	a kind of grass-hopper
jhyali--	n	dragon-fly
tAnkali--	n	wild grass hopper which is comparatively bigger than <u>bAnkali buica</u>
bAnkali--	n	a kind of wild grass hopper which is smaller than tAnkali buica

pale yA:--	n	mantis
pha--	n	dark grey grass hopper
su--	n	a kind of grass hopper
buigA:(-lA)-/dAnde	n	attic (K. buigA:, P. bāigA:)
--thaN/mAla thaN/ jacuku	n	post
bukhu;(-li)	n	dry layer of the skin
budhi/burhi/buri	n	old woman
bunga:(-lA)	n	spring-well
bubA:(-hA)	n	pulses
buraN jya	n	harvesting
burus	n	brush
burja khwA:(-lA)	n	small trying plane (S. bus khwa:)
(bhyAlAe)bul-	vi5	be associated with
bul-	vt5	blend
bulu-	vi2	be dark(=bulu adj 'dim, dark or dull')
bekkwA-	vi2	be bent (P. be:kwa-)
beN	adv	slantingly
betali	n	turban
beta:(-lA) si	n	long piece of wood fixed in a charriot the front part of which is bent up and painted or masked with the face of Betāl Bhairab (K. ghA:ma:(-lA), P. dhā:ma)
betwa:(-kA)	n	stile
beli	n	supper, night-meal (hon) (cf 'alA:')
besya	n	prostitute
be:t	n	cane
byAn-	vi4	become untied
byAn-	vi4	be purified of various impur- ities
khAWA yae--	vi4	for the family and other rela- tives to be purified of menstr- uation impurity ten days after the ritual confinement before or immediately after attening puberty
jAWA yae--	vi4	be purified of birth-impurity
du:(-kkhA)--	vi4	be purified of death-impurity
bya	n	width, breadth
--nchi	adv	manner of laying the brick on breadth while constructing a wall
(khā) bya-	vil	confidential ideas be exchan- ged among the known persons
--kka	adj	all
bya--	vil	be well washed (as of clothes), be bleached
--kka	adv	in well-washed manner

swA bya-	vi1	slide down (used only with flat, wide & long objects like books, wooden planks, waist-bands etc.)
byadha	n	hunder, fowler
bya:(-ha)	n	marriate; custom of visiting by carrying edible things to a family which is in bereavement
--ku	n	load of edible things taken during bereavement-visit
bya:(-lA)	n	<u>Aegle marmelos</u> (L.)corr
brAtA	n	fasting
brAmha	n	god Bhamha
brAmha	n	brace & bit, auger, gimlet (S. bArma)
brAmhu(=brAū)	n	brahmin in general (cf bajya)
bwA	n	lawn (alu bwA 'potato-lawn)
bwA-	vt2	exhibit (=bwA-sa n 'anything (to be) exhibited' bwA-sa kuthi n exhibition-hall)
pi--	vt2	display outside
hA--	vt2	display in the front side
bwA-	vi2	fly
urA:--		for a meteor to fall from the sky
mAn--	vi2	for mind to be out of control
mikha--	vi2	watch (lit. eye to fly)
blukhae--		for an earthquake to occur (S. bhwAkhae--)
bwA-	vt2	order
jya--	vt2	ask sb to do sth
bwAek-	vt7	fly, kidnap (caus of bwA-)
pAta:(-lA)--	vt7	fly a flag, write the top stroke of symbol for Ai(ॐ) in Devanagari script)
bwAkA	adv	soon, fast (S. bwae/yaknA:)
bwAtipa/bwAtyApa	n	heron (S. nyakhū bwA(-lA)
bwAtta	n	design (S. butta)
bwAn-	vt4	invite (=bwAna n 'invitation'; bwAna-pAu 'an invitation card')
bwAn-	vt4	read, recite (=bwAn-e adj 'reading'; bwAn-e kuthi, n 'reading room; library')
bwAl-	vi5	be stripped off; be unstuck
bwAla	n	help
bwAsAlā	n	carving depicting a flying horse
bwAsi	n	wood-cutters caste
bwA:(-hA(-lA))	n	shoulder
bwA-	vi1	run fast (=bwA-kA adv 'fast' (bwAkA huṅ, 'run fast'))

kuA--	vil	jump down
jhuNgru-	vil	jump down
du-	vil	rush into
dhAlAN-/lalaka-vi2	vil	swim
nhyAlAN-	vil	feel sleepy before one lies in bed (lit. be taken fast by sleep)
bwa:ju	n	mother's second or third husband

bh

bhAila:kuti	n	part of a door or window above a sill
bhAila:ga:	n	pit where god bhairab is supposed to reside in Bhaktapur, Nepal
bhAila: dyA:	n	God Bhairab
bhAu	n	son or younger brother's wife
bhAu/bhAcca	n	cat (S. bhAu)
--pwa:	n	ventilator in a roof (lit. cat-hole)
bhAu(pu:ca)	n	blower
bhAkari	n	silo made of bamboo or willow
bhAkku	n	mat
bhAkku	n	vulva of an old woman (cf pisi, masi, nasi, ma:l)
bhAjan	n	prayer, hymn
--khAlA:	n	congregation of persons reciting prayers
bhAta:bhANgA	adj	smashed
bhAti:ca/bha:ca	adj	a little
bhAtu panja	n	railing (S. bhAtu panja:(-lA))
bhAtti	n	air-blower
bhAttu	n	bird
--swAN	n	a kind of flower
-bhAnAN	adv	with the intention of
bhAnai	n	saying
bhAndAra	n	meal offered to the saints
bhApi-	vt2	eat (hon)
bhAbAsti	n	the day when the masks of nava durga in Bhaktapur are broken down for remaking
bhAmca	n	bride in general
bhAm(b)A:(-lA)	n	large black bee(S. bhAmba:(-lA)
bhā(:)	n	price (S. bha:)

bhaḡlaN	adv	in an unarranged manner
bhajAN	n	an earthen vessel for dry frying of grains
bhaju	n	gentleman
bhang	n	<u>Cannabis sativa</u>
bhanta	n	brinjal
bhara	n	potteries
--jya	n	pottery-making
bhari	n	cook (S. bhāni:(-lA))
bhalu	n	bear
bha:g	n	share
bha:b	n	feeling
bhikha cheN	n	inn
bhin-	vi4	be nicer (=bhin- adj 'nice'; bhin-kA adv 'nicely')
--tuna	n	good-wish; congratulation
--ōyA:	n	God Bhimsen
--pu:(-li)	n	coral (lit. good bead)
ōyA:--	vi4	farmers speech 'phitapAu')
mĀti--	vi4	weather to be good
		mind to be free from grudge and bad intention
bhi:(-lA)	n	fruit-compartment
bhu	n	plate (cf dō:ma)
bhu(=bhu:t)	n	ghost, an evil spirit
--ju	n	a surname in Bhaktapur, Nepal (lit. Mr ghost)
--swaN	n	<u>Narium oleander</u> (when it is offered to a ghost by putting in a demonolatory) (cf kaLiĀ: swaN)
bhuji-N	n	fly
--khica	n	the biting flies that live on animal body
bhuti	n	bean
bhutiṃa:	n	flying kite (S. bhutumĀli)
bhuthu:(-li)	n	hearth, oven (S. bhutu:)
bhun-	vt4	wrap, cover with
bhundurū/lata cAkhuca	n	owl (K. bhulukha; P. nhyAka: jhAngA:)
bhusakha	n	tonorial ceremony of Hindus
bhuyu phĀsi	n	ash-guard
bhu:(-li)	n	stitching line
bhu:-	adj	whole (bound morpheme used to qualify the noun paḥā, 'guest' only as in bhu:paḥā, 'hole family as guests')
bhu:ki:	n	a kind of insect
bhete na:(-khA)	n	mud (S. bhyata na:)
bhenca	n	male ego's sisters' children, female ego's brothers' children (S. bhinca)

bhyAgA: (-tA)	n	clay-bowl
wAla--	n	big clay-bowl (S. wĀ: lae-)
bhya-	vt1	be equipped with (lit. put sth in body)
bhwAe	n	feast
bhwAgtya	n	pomelo
bhwAN	n	paper
--swaN	n	<u>Bougainvillea spetabilis</u>
bhwAkhae	n	an earthquake
--dakA:mi ¹	n	an unskilled mason
--dyA:	n	God of earthquake
--sikA:mi ¹	n	an skilled carpenter
bhwAthAca	n	vest worn under a jacket
bhwAnca	n	crucible
bhwAri	n	belly
bhwArkwa	n	an earthen big bulky jar designed as a wine-container
bhwA:su-	vi3	rest either side of the body against sth for rest
bhwA:j pAtrA	n	<u>Betula utilis</u> D. Don
bhwa:(-lA)	cl qu	quasi-unit classifier used for a palmful of dry food like beaten rice

m

mA	pt	negative particle
mAiju	n	lady
mAetulica	n	nightingale
mAi	n	affectionate girl or lady
--ca	n	girl or lady of inferior caste

1. After a huge disaster caused by an earthquake in 1934 even the unskilled masons, and carpenters were employed for constructing the buildings. From that time on the unskilled masons and carpenters are named as 'bhwAkhae-dakA:mi' and bhwAkhae sikA:mi respectively.

mAina	n	mynah
mAusAm	n	weather
mAkA:(-lA)	n	a grate
tā-	n	an earthen grate with three separable containers one above another used in wedding ceremony
mAkhmAl	n	velvet
--swAN	n	bachelor's button (a flower)
mAca	n	baby
mAjja	n	pleasure
mAta	n	lamp
--kAla:li	n	a lamp hung on a lofty pole during diwali festival (S. alumAta)
--cikan	n	kerosene
--N puyegu thu:ca	n	blow pipe (S. lisa:tAegu thu:ca)
mAtakAlAN	n	centre punch (black smith's tool) (S. dAthi lan)
mAte	n	request (S. binti)
mAtlAb	pt	conjunctive particle meaning 'so to say'
mAthA	n	cloister
mAthaN	adv	quickly (S. yaknA:)
mAnA	n	chin (S. mAnca)
mAnu:(-khA)	n	person
mAna:(-khA)	n	thunder bolt (S. mAlA:)
mAnga:(-lA)	n	manhole
mAnta-pyasi	n	<u>Berberis aristada</u> DC
mAntra	n	spell
mAndA:(-l)	n	a circle; circumference;
cAndrA--	n	halo around the moon
suryA-	n	halo around the sun
mAmA:ca	n	meat-dumpling
mAlAe	n	black pepper
mAlae	n	an open ground where people go for defecation (S. khika:mugA:(-lA)
mAla thaN(-mA)/	n	post (K. buigA: thā: P. bAigA: thā:)
buigA:thaN/ja:cuku		
mAleju	n	maternal aunt (S. mAlju)
mAsA	n	cough (S. musu)
mAsAla	n	mint, condiment
mAsin pwA:(-lA)	n	package of dry fruits (S. mAsla pwA:)
mAhi	n	butter-milk
mĀ:	n	gum
mā	n	husk
hi--	n	fine husk usually used to feed the domestic birds and animals

-ma	pt	ben ^e dicative particle
siye--		let sb be dead
bhine--		let sb be prosperous
ma	adj	denoting feminine animal
--phAi	n	ewe
mae	n	<u>Phaseolus Mungu radiatus</u> (black gram)
mae ka	n	strong thick thread
maenu: kAtaN	n	chisel used to level the pitted parts
mae-phwA-	vt2	rebuke derogatorily
maka(:)	n	monkey (S. makA:(-lA))
makAca	n	spider (S. makA:(-lA)ca)
--ja:	n	spiders' web
makAsi	n	golden ornament generally worn by the female farmers on their ear-lob in patan (S. makA:(-lA)si)
makulica	n	a kind of ear-ring with a flat moving circle inside it
maku	vi2	be tasty (like coconut, gro- und-nut, wall nut etc.)(=ma- ku adj 'tasty (like coconut etc.)
makule	n	old type of measure that contains a little less than two manas
makwA	adj	as much as one needs
makha	n	hen
kuku:(-li)--	n	brood hen
magA(:)	n	mahout
matAN	n	first floor in a building(S. mata:(-nA))
matya	n	respected old man (S. a:ju)
mathAN	adj	plain
--kapA	n	plain cloth with warp (e.g., without weft) (S. mathA: kapA:(-tA) (cf 'puntu')
madhi/marhi/mari	n	bread, sweets, pastry, dumpl- ings
man-	vt5	boil
man-	vi5	be swollen
SAki ma:punhi	n	minor festival that occurs on the full moon day of November
mana	n	a unit of volume containing one mana
manik	n	ruby
mane	pt	meaning
mama	n	mother's younger sister (S. cirma:); father's younger brother's wife (S. kaki)
maraj	n	king
marka	n	calamity (S. mArka)
martwAlca	n	screw driver (S. mar ^t wA:l)
marpa	n	fried bread stick
marbAlica	n	ear-ring for girls

marsi	n	name of a kind of paddy
gwara--	n	a kind of marsi paddy
cAkhu--	n	a kind of marsi paddy
chwAta--	n	marsi paddy of small size
jadwA--	n	a kind of marsi paddy
tAgA:(-lA)--	n	bigger type of marsi paddy
thwAsra--	n	a kind of marsi paddy
sAlā:--	n	a type of marsi paddy that ripens in three months
sanga--	n	a kind of marsi paddy
haku--	n	a kind of darkish marsi paddy
marhi/mari/madhi	n	bread, sweets, pastry, dumpling
--kA:mi	n	baker, confectioner
cAta--	n	pancake made of rice-flour (S. cAta:(-nA) mAri)
ghA:--	n	loaf
caku--	n	any kind of sweet-meat
dusi--	n	dough of steamed millet flour
mutu--	n	dough of steamed rice flour (S. lwAhāca-)
yA:--	n	dumpling with meat or ground pulses, or jaggery and sesame (=yA:marhi punhi, n 'yA:marhi taking festival occurring on the full-moon day of December'; yA:marhi ma n 'crab apple')
lakha--	n	gigantic sweets made in the shape of conch shell, discus mace, lotus flower (the shapes of the weapons of God Narayana)
labja cuN--	n	steamed dough of maize flour (S. kĀ:ni cu: mAri)
mal-	vi5	need to do sth (aux) (ma: adj necessary)
du:--	vi5	need to mourn sb's death
mal-	vt5	search for (=mal-e adj of research as in mal-e jya, n 'research work')
malahaN	adv	manner of sleeping stealthily for a short period of time
masi	n	vulva in general (cf nasi, pici, bhAkku, ma:l)
massaeb	n	respected teacher
ma:dyA:(-wA)	n	God shiva
--swaN	n	<u>Canna hybrida</u> (S. ma:dhi: swā:)
ma:l	n	goods
ma:l	n	vulva (derogatory)(cf bhAkku, masi, ma:l, pisi, nasi)
ma:l sri	u	seasonal song sung in the mouth of Aswin (September) (B. farmers' speech 'marsii')
mi	n	fire

--na: ga:	n	furnace (S. mi:nA: ga:)
mi-	vt2	sell
mikha	n	eye
--ga:(-lA)	n	eye-socket
--gwA:(-lA)	n	eye-ball
--picA:(-lA)	n	rheum of the eye
--phusi	n	eye-brow
--bAgA:(-lA)	n	bridge of the nose (bridge between eyes (S. nhatika)
--ya naīca	n	pupil (S. mikha ya nanica)
--ya sā	n	eye-lash
mikhuNca	n	young hen (before it starts laying eggs)
mica: (-lA)	n	<u>Trigonella foenum graecum</u>
micki swaN	n	a kind of flower
mijAN	n	husband (S. bha:tA)
--misa	n	spouse
min-	vi4	be felt (=jhu-miN n 'unconsciousness')
kaiyaN--	vi4	feel too much grief
khAssA--	vi4	feel uneasy in the stomach out of hunger
khulu-khulu--	vi4	feel great grief in mind repeatedly
khulululu--	vi4	feel great grief in mind continually
cinkA--	vi4	be pricked deep in mind suddenly (cf'tikkA')
ceN-ceN--	vi4	feel itching repeatedly
tikkA--	vi4	be pricked (not deep) suddenly (cf cinkA)
thirikka--	vi4	feel the sensation of a thorn like protrusion once by rubbing one's hand over it
thiri-thiri--	vi4	feel the sensation of a thorn like protrusion repeatedly by rubbing one's hand over it
phuN phuN--	vi4	gasp repeatedly
waiyaN-	vi4	have a mild tingling reeling all over the body (as in a mild electric shock)
seN seN-	vi4	feel horripilation
minet	n	minute
mim(i)ca	n	small biting insect generally found on birds in summer season (K. bhali:ca)
mimica	n	plate like thing made of willow-sticks used to stew rice and dumplings (S. libi:(-nA)
milaca	n	an earthen cup
misa	n	wife (S. kAla:(-tA)
thya:mha--	n	legal wife

mA-thya:mha--	n	concubine
li thu(mha)--	n	second wife
hAthu (mha)--	n	first wife (S. nhyAthu)
--mijAN	n	spouse (S. kAla: bha:tA)
-misiN/mAchi	pt	particle meaning '-much' as in thuli misiN 'this many much (S. thuli mAchi)'
mi:(-lA)	n	fenugreek
mūchē	n	uterus
mu-	vi2	be pepped up (as of grains) be blasted (as of bomb, gun- powder, pressure cooker etc.) be burnt out (as of cremation fire)
muyek-	vt7	hit violently (=muikA adv violently
muk(k)AN	pt	emphatic particle meaning 'only' (all without excep- tion)(lAi mukAN tArkari sa: mAjū:, 'curry made of all radish only is not tasty')
muja	n	suck (S. mwAja)
mukhyA	adj	main
mutu mari	n	dough of steamed rice-flour (S. lwā:ca mArī)
muthA: bala	n	eaves board (S. mhu:dA:si)
muntAla	n	kumquat
mundri	n	a small ring studded gene- rally with a pearl or coral worn on one earlobe
murti	n	idol
mul-	vt	fold & stick the edge of a cloth
mulu	n	needle
--pwa:	n	eye of the needle
musa	n	pistle of a kuti (S. musA: (-tA)
musi	n	rafter
musu(:)	n	<u>Lens esculenta</u> S. musu:(-li)
musya	n	soybean
--kA:chi	n	soft soybeans in pods (S. mwa: kA: che)
tAgA:(-lA)--	n	grey soybeans which are com- paratively bigger (S. tA:gA:--)
mahila--	n	white soybeans of medium size (S. tuyu:-)
haku--	n	black soybean
mu:(-lA)	n	<u>Phaseolus mungo</u> Linn (green grain)
mu:(-lA)	adj	main
mu:(-lA)swaN	n	a kind of strongly sweet- scented flower
me-	n	song

me (-cA)	n	tongue
--cWAka	n	tip of the tongue
--ha	n	root of the tongue
mewa	n	papaya
me:(-sA)	n	buffalo
khA--	n	he buffalo who will be made highly intoxicated and wild before it be sacrificed to Nava Durga in Bhaktapur
--chyAN	n	<u>Trapa bispinosa</u> Roxb (lit. buffalo's head)
thu--	n	he-buffalo
ma--	n	she- buffalo
me:(-wA)	adj	others
me:c	n	chair
me:th(A)	n	the flat top part of a pillar
me:na	n	sedan chair
mwA-/sin-	vt2	collect one by one as of grains (S. wA--/mun--)
	vt2	contract into furrows as of sari
mwAgA:(-lA)	n	hammer (S. mugA:)
mwAthi kAtaN	n	levelling chisel
mwAsA	n	cough (S. musu)
mwAsAm	n	mossambi(cassee abus)
mwAhA	n	halucination
mwAhAni	n	vijaya-festival
mwAhAni	n	fascination
--sAlaN	n	an earthen plate on which soot is collected by burning a lamp beneath
--sinA:	n	black mark of soot put on forehead
mwA:(-lA)	n	half-rupee coin
mwA:(-lA)	n	head
--lhu-	vi3	take bathe
swA----	vi3	take bathe after deathnews is conveyed
mwA:(-lA)	n	crowd
mwA:j	n	entertainment; pleasure
mwA:(-hA)ta		circumferential area of the end of a sleeve or a leg of trousers
mwA-	vil	live, survive
mwaese	pt	particle meaning 'let it be' or 'it does not matter'
mwA:l-	vi5	not to need (ng. form of mal-, 'need')
mhA-	vt2	ask for more of a thing(s) that is already given
mhAkaN	n	<u>Euryale ferox</u>
mhAe	n	land-cultivator; one who cultivates land for others (cf tA: si:)

--nayA:(1A)	n	main cultivator among other cultivators
mhAekha	n	peacock
mhAetha-	vt1	carry the corpse to the crematorium(=mhAe tha: pa: n turn of carrying the corpse to the crematorium)
mhAsA	n	fore-head(S. kApa:(-lA ³ /tA))
-mha	cl	classifier for animate
-mha	pt	anaphoric particles (anim) (sita baNla:mha misa khA: 'sita is a beautiful woman')
mha	n	body
--gA:(1A)	n	girth of waist
--puja	n	self worshipping festival that occurs in November
mhai pu-	vi2	feel unpleasent
mhan-	vi4	dream
--(g)sa	n	dream
dena--	n	dream in a sleep
mhali:ca	n	chameleon (K. mhali kaeca, P. nhali-mhali ca)
mhal-	vt5	<u>Control, preserve</u> (=mhala-sala n'preservation of clothes')
mhutu--	vt5	control diet
mhasu	adj	yellow
mha:ri	adv	very much
mhigA:(-1A)	adv	yesterday
mhi:g	adv	the day before yesterday
mhit-	vt6	play
(ga:) mhu-	vt2	dig out
pAm--	vi2	be cracked
phAe--	vi2	for the stitching line to be broken apart by internal pressure
mhu-	vt2	erase(=mhu-sa, n eraser; duster')
mhu-	vi2	come out with great force (as of water from a broken pipe or blood from a severed artery)
khi--	vi2	suffer from diarrhoea (lit. stool to be sprouted)
chwA--	vi2	push out like water from a burst pipe
(lha:) mhu	vt2	raise hand to beat sb
mhukAN	n	mushroom (S. mhukA:(-nA)
kā (-thA)	n	thorny mushroom (S. kA: mhukA:)
ghāe(-cA)--	n	grass mushroom
ghyA:(-1A)--	n	edible soft mushroom
jiti--	n	an edible mushroom
mae--	n	an edible mushroom which is greyish-white in colour

wāū--	n	green mushroom
sāē--	n	Tibetan mushroom (S. sAe mhukA:)
mhutu	n	mouth (=mhutu-si, n 'lips')
mhu(:)	n	fist (S. mhu:(-li))
mhe	n	gunny sack(=mhe-ca n'pocket')
mhyae	n	daughter
--ca	n	male's ego brothers' daughter; female's ego sisters' daughter
-mAcA	n	female in general
mhWA: (-lA)	n	lead graphite (S. mhA:)

y

yA-	vi2	be possible (aux)
yA-	vi2/vt2	be liked, be loved; like, love (=yA: tyA: n love)
--ya pu	adj	lovely
--ya pukA	adv	in a lovely manner
yAka	n	warp
yAkkWA/apa:	adv	too much, many
yAkkwai	n	tool used in making a cylindrical pipe a foot long and an inch in diameter
yANa:(-lA) punhiN	n	a festival occurring on the full-moon day of Bhadra (S. yANya: punhi:)
yANla	n	the month of Bhadra-Aswin (August-september) (S. yA:la)
yAnk-	vt7	take with (S. yAn-/yAnk-)
jhumIN--	vi7	go somewhere unconsciously (lit. be taken by unconscious stage of mind)
yAnk-	vt7	percolate
kha:--	vt7	percolate water through ashes
yAl-	vt5	'level the grain at the top of a measuring pot'
kwA--	vt5	level the grain down at the top of a measuring pot.
yAl-	vt5	surgically excise a circular portion from body
yAl-	vt5	whil husking move the winnowing pan side to side and round and round to separate bigger grains from the smaller ones

yAlā	n	patan city in Nepal
yAla:mukhu: swAN	n	<u>Gardenia jasminoides</u>
yAmmaN	pt	interjection expressing surprise and fear (lit. o! mother)
yA: (-lA) siN	n	big lengthy wooden pole
yā	n	Kathmandu city in Nepal
ya-	vt1	do
AhA--	vt1	think
alA:--	vt1	eat (most hon)
ani-	vt1	bow down (S. Ani-)
isa-thisa-	vt1	punish severly
usi-usi-	vt1	rub gently
jhwa--	vt1	seize sb's hair steadily and leave violently
titi--	vt1	stroke a baby to make him/her sleep
titi-papa--	vt1	preserve sth with great affection
tha-tha--	vt1	jerk as of cloth, carpet, mat etc to let the dust fall down from them
tha tha matha--	vt1	seize steadily and move violently
nagA: tugA:--	vt1	make fun of sb by saying this and that
nimta--	vt1	invite
ni: (-lA)--	vt1	pretend to have a bath by putting water with some other substances in armpit & navil, on head and face
ni: ci:--	vt1	follow the orthodox practice of purification in day to day affairs
ni: si--	vt1	sanctify a house
palAN--	vt1	take cereal breakfast
pa:--	vt1	make less, reduce
phu: (-lA)--	vt1	blow with mouth
phu: pha: (-lA)--	vt1	exercise black magic act as a treatment for certain diseases
bica: (-lA)--	vt1	look after, think
bhae--	vt1	make a gesture with a hand, head or eye
bhanga bhanga--	vt1	tap the soil with long handled hammer to make the seeds covered by soil after they are scattered (S. titi-)
lu: la: (-lA)--	vt1	exorcise
waetyA: phwaetyA:--	vt1	neglect
sAna: (-lA)--	vt2	wash face or take bath before morning meal (hon)
sAma:--	vt2	make up, dress hair
swaha--	vt2	squander away, destroy, burn to ashes

hebae- cAbae-	vt1	speak or act in a way that hurts a person's feeling or dignity
ya-	vt1	do (aux) (occur with verbs borrowed from other languages only)
khurkAe-	vt1	scrape
garAe--	vt1	bury
ghwAtAe--	vt1	rub
phitAe--	vt1	stir
milAe--	vt1	arrange; mix
rwAkAe--	vt1	stop
yaīca	n	ant (S. imu: (-li) (cf. kumica, sApanica)
yaū	vi2	be light (=yaū adj 'light')
yakA: (-tA/-lA)	adj	alone
yakca	adj	alone (P. yakA:ca)
yakwA	n	arm-pit
yaN	pt	emphatic particle to particularize sth out of many as in 'dhAu la ba:la:, 'so far as the curd is concerned it is good' (cf. yata) (S. la/ja)
yata/dhai	pt	emphatic particle used to particularize one out of many (cf. yaN)
yatakka	adv	manner of stumbling slightly
yata-pyata	adv	manner of being fatigued repeatedly
yata-yata	adv	manner of being fatigued in a joint-loose fashion
yataN/pyataN	adv	manner of hanging or being hung in an undesirable way continually
yan-	vt4	warp a loom
yantaN-pyantaN	adv	manner of swinging loosely repeatedly
yarpa	n	squint-eyed man
yaliN	n	squint-eyed woman
ya:	n	festival with a procession
ya:d	n	recollection; remembrance
yuN	n	turquoise (S. yu:)
ye:k	nr	one
ye:k dAm	adv	completely

r

rAkchya	n	protection
rAjswAla	n	menstruation
rAtnA	n	gem, precious stone

rAngA	n	colour (B. potters' speech lanca)
rAnna/rAnda	n	trying plane
rAbAr	n	rubber
rAsA/rA:s	n	joy, pleasure, charm; juice, esse- nces flavour,
rAhAr	n	<u>Cajanus indica</u>
rAhAr	n	ardent desire; pleasure
raches	n	a demon
raja	n	king
rajkumar	n	prince
rani	n	queen
ra:mtwAria	n	lady's finger (a vegetable)
ra:g	n	classical song
ra:g	n	triangular pieces of trouser bene- ath hip
ra:p	n	blaze, heat
ra:s	n	heap
rikabi/rikapi	n	plate
ribir/na:jA:	n	transparent water-pipe with water inside used to know the ground-le- vel (S. lA:jA:)
rudrachyA	n	<u>Flaeocarpus sphaericus</u> (Gaerln)K. schum
ru:p	n	shape
rencu	n	spanner (wrench)
rwA:manc	n	hori pilation
	n n	
	<u>1</u>	
lA-	vt2	harvest
-lAe	pt	then (wAN chu dhalA lAe, 'what he said then ?)
lAI	n	radish
-si	n	radish-seeds
-su: (-li)	n	dry slices of radish
-ca swaN	n	<u>Impatiens balsamina</u>
lAuka	n	bottle-guard
lAkā: (-mA)	n	shoe (S. lakā:)
--putu	n	shoe-lace
catti--	n	slippers
lAkaN si	n	wall plate (S. laka: si)
lAkhu	n	tumbler
lAggu	adj	habituated in bad habit
lAgnA/sait	n	an auspicious time to perform sth
lAcca	n	sleeve (S. lanca)
lAchimi	n	goddess of wealth and prosperity
--puja	n	one of the main days of diwali fes- tival occurring on the 15th kartic wAdi (November)
--swaN	n	a kind of flower
lAjja	n	shame

lAtaī	n	big bobbin used for kite-flying
--ca	n	bobbin
lAda/lApa	n	fore-arm (S. lApa)
lApte	n	leaf
lAbu	n	big wave (K. kisi dwAmbA:(-lA)
lAli:(-lA) ca	n	garlic like green vegetable
lAwAN	n	cloves
--swAN		<u>Quamaclit pennata</u> (clove shaped flower)
lAsa:		goldsmith's burnishing stick
lAs(s)a	n	saturation
lAspAs	n	intermingling
lā	n	way (S. lA)
--ca	n	path
pyAduga:--	n	cross road of four ways (S. pyAka lA)
--bwA	n	corridor
la	pt	interrogative particle
la	n	meat
--(yagu)ti	n	broth
--guji	n	wrinkles
la-	vt	spread out (bed, mat, carpet etc.)
--sa	n	matress (=dyā lasa n 'bed')
la-	vil	be, occur
ilAe--	vil	be in time
ilAN--	vil	be leisurely
kati--	vil	be gainful (=katila: adj 'gainful, katila: pakA: n 'one who makes his profit in any possible way')
--KAN--/kaciN/		
nati-KAN--/siti-KAN--	vi	get sth free
gA: --(gAl--)	vil	be tightly shut as door
gyAsu--	vil	be weighty
gWA:--	vil	be round in shape
gha:--	vil	be wounded
Na--	vil	slip out (lit. catch a fish)
cak(A)--	vil	be round in shape (=cak la: -gu adj round; cak la-kA adv 'shaping into a round circle')
cu: (-lA)--	vil	get sth by chance when one needs the same
jWA: (-lA)--	vil	be of the same size, style or quality
jhwA:--	vil	be in queue, be in chronological order
ta: (-lA)--	vil	be arranged, be provided for
te:--	vil	for the eye to be sharp-sighted
thya--	vil	for the goods to be too much sold; have sufficient income

dyAth(A)--	vil	to meet the expenditure
dhAkAN--	vil	be upper-handed
dhisī--	vil	be in the prime of youth
nap(A)-	vt1	be strong
pakhAe-	vil	meet
		happen to be in time by chance
pyAkuN-	vil	for sth to be square in shape
bAku--	vil	be unbalanced
bā:--	vil	be handsome, be beautiful (=bā: la-kA adv 'beautifully')
lā--	vil	be on one's way to some place
laN--	vil	be stout and handsome or beautiful
syAl--	vil	for the goods to be strong or of good quality
hakA:	vil	for sth to be lengthy
hap(a)	vil	be first (=hap(a) lakA: 'for the first time,' 'in the beginning') (S. nhapa--)
la-	vt1/vil	deceive/be deceived
kwa: kwa:--/	vt1	deceive sb badly
jhangA--/dhwAN--		
dyaN--	vil	pass a day or days without food
la: s(A)liN/kapus(A)liN n		moulders' longhandled pincers
laeku: (-li)	n	royal palace
lae pAu	n	reed
lae phakaca	n	bat (S. cikĀ: lapa)
lae-lama	n	rainbow (K. kApĀ:, P. BuNgA)
lak-	vt7	snatch away (=laku-luku, n plundering)
cwAttukA--	vt7	snatch away in a scraping manner
lak-	vt7	cause sth to occur
lakhAe	n	demon
--pyakhAN	n	demon-dance
lakhe-ki: (-lA)	n	rope used for pulling water from a well (S. lakhi)
lakha pwA: (-lA)hae tA:		
mha	n	son or daughter from the first husband taken to the second husband's house to reside there permanently
lagi:	pop	for
lachi	n	court-yard
lata cAkhuca/bhundru	n	owl (K. bhulukha; P. nhyA khā: jhAngA:)
lanca	n	painting clay
lan-	vi4	wait for
jhasu--	vi4	wait for the time being
hi hi-	vi4	weep with frequent pause of breathing
lan	vi4	be cured
kwA-	vi4	be decreased as a disease
lan-	vt4	weigh

lanthuku swaN	n	violet (S. gyanthAKu: swa:)
la(b) ja	n	maize, corn
--syA:(-lA)	n	maize-cob
duru--	n	milky maize
labha	n	garlic
lamphwA:(-lA) swaN	n	a kind of flower
lali gurā:s	n	<u>Rhododendron arboreum</u>
lal patya	n	<u>Euphorbia pulcherrima</u>
lasa	n	cushion bed or seat
lasa-kwAsA	n	wel-come, reception (S. lAsA-kusA)
laha (-tA)/lha:(-tA)	n	hand
--pa	n	palm
--dwAla	n	middle of the palm
--mhu:(-li)	n	fist
lahure swaN	n	<u>Dahlia hybrida</u>
la: (-lA)	n	saliva
-li/(-ni)	pt	particle meaning 'after' (ji ja nAe dhunka:li/ni khApAe wane, 'I go to Bhaktapur after taking my meal')
--pa	adv	afterwards
li-	adv	after, back
--chyAN	n	occipit
--pa	adv	afterwards (=dAkkAe lipa, adv last of all, finally)
--pata	n	back part of the upper garment
-li	n	pair (hinyali cAta:marhi, twelve pairs (24 in no.) of pancake made of rice flour)
li-	vtl	chase
li-	vtl	uproot
(pAN)li-	vil	be sided with
liuN	n	mud plaster (S. liu:)
-liN	pt	subordinate conjunctive particle denoting cause meaning 'as'
lici	n	<u>Nephelium litchi</u>
lithu	n	second wife
libha:(-lA)	n	sun (S. nibha:)
lisAN	n	solder
lisA:(-lA)	n	answer
lise	adv	with, together with
li: (-lA)	n	brass
lu	n	gold
--kA:mi	n	goldsmith
-tiki swaN	n	orchid (yellow) (S. lucukA:(-lA) swa:)
--saha	n	gold plated objects used in a charriot
--swaN	n	bird shaped golden ornament worn on woman's plaited hair
lu	n	rope used for tying fieldfence made of sticks (S. nAu)

lu-	vt3	sprout
lu-	vt2	drag with force along the ground
--sa	n	trowel
lu-	vi2	rise (planets and stars)
lukukka	adv	manner of eating or doing silently once at a time
luku-luku	adv	manner of eating or doing silently repeatedly
luku maha dya:	n	a small smooth stone buried in the sweeping ground and worshipped as hidden shiva God
lukuN	adv	manner of wearing shawl (lukuN gaN nyAye, 'wear shawl with hands inside')
lukmaNi swaH	n	magnolia (S. lwAkha)
lukha	n	side-door (S. lwAkha)
mu:(-lA)--	n	main gate
--khAlu: (-kA)	n	thresh-hold
lucukka	adv	manner of lifting some weighty thing very easily
lucu-lucu	adv	manner of carrying with repeated motion of what is carried; manner of walking like a sparrow
lucca	n	a rogue, shameless person
lupu	n	seed of <u>Cannabis Sativa</u>
lu-man-	vt4	remember
--ti	n	remembrance
lu-man-	vt4	forget
lumu-	vi2	feel warm (=lumu adj'warm)
lusi	n	nail
lusi	n	pistle
lusica	n	short iron rod with a pointed ending to dig ground to fix a stick upright on the ground
lyA-	vt2	select
--jya	n	selection
lyAe pu-	vi2	float
lyA:ka: mi/lyA: siN	n	prostitute (S. lewA: si:)
lyakhA	n	account (=lyakhAN adv'considering as)
lyamha	n	young men (S. lyamhA)
lyase	n	young lady
lwA-	vi2	be suited (=lwAekA adv'in a suitable manner')
lwAe	n	disease
tA:--	n	epidemic, serious illness
lwAN-	vi4	become tired of eating same type of food every day (S. nun-)
lwAsa/ghasa	n	side dish
lwAhA (-tA)	n	stone
--kA:mi	n	professional caste of those who work on stones, sculptor

--ma	n	mortar
--hiti	n	stone-tap
lwA: ca:(-lA)	n	funeral custom of giving shape to kapali mendicant, and feeding the near relatives in honour of the expired one(s)
lwa-	vt1	fight, dash against
--pu	n	dispute, quarrel, fight
--pu thA--/--thAl-	vi2/vi5	start fighting
--pu khica	n	one who is fond of quarreling (lit. fightdog)
lha-	vt1	converse, talk (=khā lha ba lha n conversation, dialogue)
bhAmca--	vt1	propose marriage from the groom's party
mhutu--	vt1	rebuke sb by using derogatory words
sasA--	vt1	breathe
lha-	vt1	pay a share, contribute
lA:(wA)--	vt1	submit
--pAN	n	contribution
lha-	vt1	press
ga:(-lA)--	vt1	fill up a pit
du--	vt1	mix old cooked rice with freshly cooked rice
dyA--	vt1	put sth above sth
nhyAlAN-	vt1	forget
lhan-	vt4	lift (S. lhwAn-)
kApa:--	vt4	be bold (lit. lift one's head)
lha:(-tA)--	vt4	be ready to beat
lhan-	vt4	repair
lhasa	n	Lhasa in Tibet
--lwAhāca	n	sharpening stone
lha:(-tA)/laha(-tA)	n	hand
lhu(i)k-	vt7	help sb to place a load on his back and help him up with it
lhukuca	n	top of the head(S, cAsu pwa:)
lhuku-lhuku	adv	manner of modding head repeatedly
lhuci	n	<u>Berberis aristata</u>
lhusi	n	a kind of fruit
lhyA-	vt2	copy
--jya	n	act of copying
lhyA-	vt2	shift
--jya	n	act of shifting
lhyA-	vt2	crawl
lhwA-	vt3	vomit
--kA phaka lwAe	n	cholera
pi--	vt3	take out
lhwAn-	vi4	be fat (=lhwAN, adj 'fat(S, lhwA:)'

W

wAe	n	mad man
-ca; (-wA) khica	n	mad dog
wA	prn	he
wA-	vi2	come
gyaseN--	vi2	have wierd feeling
mAcA kuhaN--	vi2	have premature birth
dA:--	vi2	be inherited as property of a childless
na--	vi2	be ill smelting
nhyA:--	vi2	feel sleepy
nhyA:SA:--	vi2	snore
pwAkA--	vi2	for fermenting of beer to get properly smelt
li--	vi2	come out
lijyaN--	vi2	be rebounded; step back
lihaN--	vi2	be back
ha--	vi	evaporate, for steam to come
hu: (-lA)-	vi2	be whimsical
wA-	vi2	come to do sth (aux)
thyAnkA: (-lA)--	vi2	arrive
dA:--	vi2	come to be, -become
na:--	vi2	come to adopt, come to claim
swA: (-lA)--	vt2	come to see, visit
-wA	pt	after. nAewA, 'after one eats', dhae wA 'immediately after (one says)
wAcu	vi2	be blue (=wAcu adj 'blue')
wAnda	n	stalks of thrashed paddy with their grains not fully separated
wAlasima	n	the holy fig tree (S. wAnglA: sima)
wAla	n	a kind of paddy
--ba ji	n	beaten rice made of wAda paddy
wAsA	n	clothes (S. wAsA: (-tA))
wAhA	n	silver
--tiki swaN	n	orchid (white) (S. wA: cukA: (-lA) swa:)
--bu	n	flower of radish
wA: (-lA)	n	pancake made of pulses
wA:khi	n	a piece of rope used to tie a bundle of paddy plants to be thrashed against a flat piece of wood or stone to get the grains separated from the stalks (S. da khi)
wA;ca	n	file
wā	n	tooth, teeth (S. wa)
duru--	n	milk teeth
dhA: (-wA)--	n	molars (S. nAegu wa (S. dhA: (-wA) 'canine')

--khi	n	gums
wa	n	paddy
kA:ki--	n	paddy separated from the stalks finally
--pi:jya	n	act of planting the paddy seedlings (S. sina jya)
--pi jya kusa	n	raincloak made of leaves fixed by the flat pieces of bamboo sticks (S. sinajya (ya) kusa/pAe kusa)
--pi jya swaN	n	<u>Lagerstrania indica</u> (S. sina jya swa:)
pu-	n	a kind of rice, small in size
puThA-/haku-	n	paddy remaining on the stalks after the first thrashing (S. haku wa)
wā	n	tooth
--tun-	vi4	have an acidie feeling on the teeth after taking sourthings
wa	n	rain
--phuti	n	rain-drop
sasi--	n	dizzle (S. sAsi-)
wa-	vt1	order, command
jya--	vt1	order sb to do sth
wa-	vt1	act upon, use
kuti--	vt1	pound grains in <u>Kuti</u>
cAtu--	vil	lie flat on the ground (S. cAtta--)
chwA--	vt1	throw down
jwAsa--	vt1	use arms and weapons
pAu--	vt2	repair the roof of a building
mhutu--	vt1	use derogatory words while rebuking others
lha: (-tA)--	vt1	beat; move hand at one's convenience
wa-	vt1	waste
bAu--	vt1	offer demonolatory to ward off an evil spirit
wau-	vi2	be green (farmers' speech <u>wamu</u>) (=wau adj 'green')
--ca	n	green vegetables
--bhAttu	n	parrot
waka dhi:(-kA)	n	jaw (S. waku dhi:)
wak-wak wAigu lwAe	n	nausea
waciN	n	moss (S. wAthA:(-nA)
wacu	vi2	be blue (=wacu adj 'blue')
--swaN	n	a kind of flower
wattu waN	adv	manner of calling continually
wan-		go to do or after doing sth
wan-	vi4	go; fade (as colour), die
kutaN--	vi4	fall down (S. kutū:--)
ga:--	vi4	get the space hollowed; get the utensils pitted

cAtu wa:--	vi4	fall flat to the ground
du bwa:--	vi4	rush in fast
dwa:--	vi4	enter
pyā:/pihā:--	vi4	go out
babu:(-li)--	vi4	be half cooked
bisya--	vi4	escape (S. bisyū: (-nA))
mikha-	vi4	be tempted by
melaē--	vi4	adopt a husband without marriage (S. pAenā:--)
nAu melaē--		for a meteor to burn up while falling
la:--	vi4	happen to be
liā--	vt4	chase
supa:(-lA)--	vi4	for the liquid to be reduced being evaporated while boiling it.
wan-	vt4	go to do sth (aux)
ka:	vt4	go to take sth
ya;--	vt4	go to do sth etc.
wal-	vt5	blend
--a wala	n	act of blending together (baby talk)
wal--	vt5	do thorough study to find out sth
du--	vt5	study deeply
walā	adv	wringling manner
walan dWā	n	potteries fired up to bake or be baked for a day
wasA	n	medicine (S. wasA:(-lA))
wasi	adj	stale
--bā	n	floor that is not swept in the morning
wa:(-lA)	n	fence around a plot (S. walā: (-nA))
wa:ta	n	willow sticks to stir the grains or pulses while parching them

s

sA-	vi2	know
khā-	vi2	know how to talk; be very talkative
dhu:-:	n	an occupational cast of chemists
sA-	vi2	for the fruits to be borne
jwāē jwāē-	vi2	for fruits to be borne in excess on a plant or a tree
sA-	vi2	for the grains to be completely dried up (S. swA-)
sAu	n	cow-dung

--pa/sAppa	n	cowdung-cake
sAguli	n	a kind of sweet (S. guilimari)
sAe pwae	n	tendon (S. sAe pwae)
sAkAleN	prn	all (S. sAkAle:)
sAki	n	<u>Randia uliginosa</u> (root)
--mā: punhi:(-nA)	n	minor festival occurring on 15th kartic sudi when boiled sAki and boiled sweet potatoes are taken
-SAN (tuN)	pt	emphatic particle meaning 'only'
sANKa	n	doubt
SANKhA	n	conch
SANgranti	n	first day of a month (S. sĀ: lhu:)
SAnghA	n	association
sAtAk	n	road
sAtāhāsi:ni	n	<u>Demodium gangeticum</u>
sAtA: (-lA)	n	guest house, inn
sAtANca	n	kite
sAtbu	n	parched grain made into flour and taken as food
sAtte	pt	swearing
sātru	n	enemy
sAdde	adj	of the same blood
sāna: (-nA)	n	bath before meal (hon);
sAnja:p	n	hem
sAnjwāig	n	chance
sAnna: (-lA)	n	chest
sApenice	n	small red ants (cf kumica, yaica)
sAppāe	vil	be too much afraid
sAphAl	adj	successful
sApha	adj	clean
sAbuN	n	ceremonial food consisting of pancakes of pulses, soybean, beaten rice, roasted meat, vegetables, small pieces of ginger (S. sAnAe)
sAbbu-ca	adj	terrible night
sAbha	n	meeting
sAma	n	make-up, hair-dressing
sArdi	n	coldness
sArjyanta	pt	emphatic particle meaning 'including all, nothing excluded'
sAlā	n	horse
--gA:	n	stable
--cyA:	n	groom
ba--	n	stallion
mb --	n	mare
sAlā pa	n	clay plate used in ritual ceremonies
sAlāN (-nA)	n	hard chalk (S. sAlā:)
sAlāN	adj	funeral (S. sAnA: (-lA))

--guthi	n	funeral association
s(A)la: (-khA)	cl.v	verbal classifier used to denote the number of serving at distinct interval in a Buddhist feast.
sAli: (-khA)	n	a shallow earthen cup
sAwa: (-lA)	n	taste
sAsA	n	wife's parent's house (S. sAsA: (-lA))
sus(A) by	n	wife's father (S. sAsA: Abu), husband's father (S. ba:ju)
sAs(A) ma:	n	wife's mother (S. sAsA:ma:) husband's mother (S. maju)
sA: (-lA)	n	sound, voice
sA:khi	n	a kind of rope
sA: t-	vt6	call
sA:pi	n	<u>Acorus calamus L</u>
sā	n	hair
tim--	n	body-hair (S. cimi sA)
--gu	n	small broken piece of hair (S. -gu: (-li))
--swaN	n	a kind of flower (S. mArū: swā:) (hair like flower)
sā	n	cow
dwā:--	n	bull (S. thu sa)
--gā:	n	cow-pen
--ghyA: (-lA)	n	cow's clarified butter
sā khwA: siN	n	water-chestnut
sā jhya: (-lA)	n	curved window
sāsa	n	breath (S. sasA: (-lA))
sāsi	n	nit
sa-	vi1	become tasty (=sa: adj 'tasteful')
--kkA	adv	tastily
--khwa: (-lA)	n	gesture to indicate good taste
--khwalan	adv	with pleasure (S. khwa lA:)
--mahutu	n	one who wants to eat tasty things only
sa--	vt2	add
li--	n	additional food or dishes
kWA--	vi2	go down as a pan of a balance due to the weight that is kept on it
bwAla--	vi2	revenge
ma--	vi2	be recovered as capital invested in business
sait/lagna	n	an auspicious time to perform sth
saetta swetta	adv	sharply
sakhA	n	brown sugar (S. sakhA: (-lA))
sakhAi ca	n	a kind of green vegetables
saN (ni)	pt	'if' sentence qualifier

-saN (-sa nAN)	pt	subordinate conjunctive particle meaning 'although'
satika	n	hair ribbon
--swaN	n	<u>Salvia splendens</u>
sathuca	n	braid (S. sArbAt)
--tisa	n	lace-like silver ornament worn in hair in ritual wedding called <u>ih</u>
sAdaN	adv	always
san-	vi4	be in motion
san-	vt4	try to do sth
uli-uli-	vi4	be restless, be unsteady for ants etc. to crawl on body.
usi- usi-	vi4	start moving slowly in repeated manner
usiN-	vi4	start moving slowly in a continuous manner
phitikkA--/phirikka--	vi4	move slightly a bit and stop again (=phitikkA/phirikka he nA san- vi4 remain steady, or not to move at all)
phiti-phiti/phiri-phiri-	vi4	flutter repeatedly
(onom)		
phititili-/phiririri-	vi4	flutter continually
(onom)		
san-	vt4	establish, lay foundation (S. swAn-)
jA:g--	vt4	lay foundation for building construction
nA(1)a--	vt4	sow oat seed during puja festival (S. nA:la swAn-)
sapar	n	cow-festival (S. saparu)
sapwA	n	woman's lock of hair tied into a single knot (S. sApA:(-1A)
saphu	n	book (S. sAphu:(-1i)
sabuN	n	soap (S. sabu: (-nA)
sama	n	crops
--jya	n	act of harvesting the crops
sarki	n	professional caste of shoe-makers
sal-	vt5	pull
kWA--	vt5	pull down
thA--	vt5	pull up
ma--	vi5	for the capital invested in business to be recovered
li--	vt5	withdraw
curAt sal--	vt5	smoke cigarette (S. twAn-'drink')
sa:(-1A)	n	fertiliser; manure
sa:(-1A)	n	knuckles
sa:p	adv	too-much
sa:bi1	n	shovel
sa:mi	n	an occupational caste of oilman (S. saemi)

si	n	fire-wood, wood
--pu: (-ti)	n	wooden flake (S. si pAu)
--ki: (-lA)	n	termite
--kwaipuN jhangA:	n	wood peckers
(-lA)tA		
--gwAN	n	log, stump
--dhu: (-lA)	n	saw-dust
si	n	louse
ca caka:--	n	round lice found in animals' bodies
pya(:)si--	n	sticky louse found cattles' body
si-	vt1	die (=si: K 'an evil spirit'; si: adj 'dead', si:diN, 'death anniversary')
ti--	vt1	squeeze
mikha ti--	vt1	close eyes
si-	vi2/vt2	know; to be known
ipaN-thipaN m-	vt2	be highly perplexed not knowing what to do ? (used in ng sense only)
mha--	vt2	recognise
WA yae thWA yae mA--	vi2	not to know what to do (used in ng sense only)
si-	vt2	gild, coat, electropate
si-	vt2	fry (cf puk-, hi-yek)
sikadhali swAN	n	a kind of flower (S. cikA:(-nA) dhali swa:)
siku	adj	small
--mikha	va2	small eyes
sikha	n	chain (S. sikha: (-lA))
--ca	n	necklace
siN (-hA)	n	lion (S. sinhA)
sicu-	vi2	feel cool (:ciku adj 'cool')
sijA: (-lA)	n	copper
siti nAkha;(-lA)	n	festival of taking pulsecake occurring on the 6th jetha sudi (S. sinkha:)
si-dha-	vi2	be done (=sidha:- adj 'completed')
sidha/sir(h)a,		uncooked meal offered to a brahmin
sin-/si-	vt4/vt1	wear sari
sin-/mWA-	vt4/vt2	pick up grain one by one
sina:(-lA) swAN	n	<u>Buddleja asiatica</u> Lour (S. sinae swā:)
sinka	n	chopstick
singali	n	chestnut (S. syanguli)
sinca	n	parting line of hair on head
sinci	n	<u>Sodii chloridum</u>
sinhA: (-lA)	n	vermillion mark on fore-head (S. sinhA:(-lA))
siprA: dyA: kAles	n	jug-like water pot regarded as god in Nawadurga temple in Bhaktapur

siphA: swaN	n	a kind of flower
simAl bhU	n	<i>Salmalia malabarica</i> schott & endl (S. simBA:si)
simAnti	n	cement
sima	n	tree
--kAcca	n	branch of a tree
--ya kAcca- mAcca	n	twigs
--khwAla	n	bark
simi:(-khA)	n	bean-pods
--pu	n	bean (S. simpu)
tArwa-	n	sword-bean
simta	n	cone
thAsimaegu--	n	pine-cone
simBA:si	n	a kind of green vegetable
sirbAndi	n	golden pendant worn in hair
sir(h)a/sidha	n	uncooked meal offered to a brahmin
sirha	n	the edge of bording line in the front part of a coat
sil-	vt5	wash (=sila n 'act of washing'; sila-sila, act of washing utensils (baby talk))
nwA--	vt5	wash mouth after meal (S. nu--)
nwA sila	n	sipping water before religious ceremonies or meals
silA:(-khA)/phanga	n	quilt
silla	n	the month of Ma:gh - Falgun (February - March)
-- cA:rAe	n	a minor festival occuring on the 29th Magh
silae	n	a kind of incense
silaeaku:	n	a fine carving instrument used in idol-making
silim pwAlAca	n	ridgegourd (S. simi: pwA: lA:)
silu	n	a holy place; a place of pilgrimage in Nepal.
--me	n	folk song sung in the month of August when people go to <u>silu</u> as pilgrims
sisAu	n	teak
sisaphusa	n	fruits offered to the god or goddesses, or served in a feast (S. sisaphuAsa)
si:	v.cl	verbal reduplicative classifier used with the verb si-'fry'
si:(-lA)	n	wax
si:	n	head or parts of head of a sacrificial animal distributed in the order of seniority to the seniors of a family or of a social organisation

si:k	n	spirit
si:t	n	dew
si:p	n	talent
su	prn	who
su	n	straw
--khu: (-li)	n	mat
su-	vt2	sew;
--ka	n	sewing thread
--ka gwara	n	a ball of threads (S. suka guli)
--jya	n	tailoring
tu--	vi	break as decayed threads
su-	vt2	stab
lwA:--/lwAs--	vt2	eat (in bad sense)
su-	vt2	adorn ear with ornaments
su-	vil	boil as milk
su-	vil	shrink as clothes
--pa:	n	shrinkage as of clothes; reduction of liquid by evaporation
--wa: (-lA)	n	occupational caste of cooks
sA:--	vil	become low as voice due to cold, fatigue
su-	vt1	collect sth by pulling
ghAe--	vt1	gather together for oneself
su-	vt1	smooth out by a tryingplane
+ su-	vi2	feel
i--	vi2	feel pain internally and continually
u--	vi2	feel uneasy (as one breathes in the smoke when chilly is burnt)
ca-su-	vi2	feel itchy
+ su-	vi2	become
chwa--	vi2	become loose
phya--	vi2	become loose
mha--	vi2	become yellow (-mhasu adj 'yellow')
suipA:ca	n	whistle
suika: (-r)	n	tailor
suk-/su-	vt7/vt1	boil milk
suk(u)me:l	n	cardamom
suk(u)bhAitu	n	turtle dove
sukhu:	adv	dry or dried (used with nouns denoting 'leaf' and 'meat' only)
sugAndhA	n	sweet scent
--ra:j	n	<u>Polianthus tuberosa</u>
su ^N	prn	any body
suNkA	adv	without doing anything else
sucuk-	vt7	hede (S. sul-/sucuk-)
sujmari	n	a locality in Bhaktapur
sujmukhi	n	sun-flower (S. suryA bhakti swa:)
sutipalu	n	a kind of herb (S. sA:pi)
suthA	n	morning (S. suthA)

suntAlasi	n	orange (S. sAntAlasi)
supāe	n	cloud
surAi	n	jug (S. surai; B. farmers' speech 'surī')
surpya	n	leech (S. sulpya)
surwa: (-lA)	n	trousers
su:(-li)	cl	classifier used with the layer of bricks
su:l	n	colic
su:si	n	pine-wood
-se	pt	intensifying particle meaning 'too much', as in mhAsu-se, very yellow, kyatu-se, 'very delicate'
-seN	pt	without (used in ng sense only) mAsyaseN cwAbe mAkhu, 'I won't leave (him) alive (lit, I won't live without killing (him))
se:khAN	n	flu
se:l	n	spring roll
sthapāna	n	establishment
syAn-	vt4	teach, instruct, learn
--a	adj	taught, instructed
--a bhAttu	n	one who knows only what is taught
--e kane	n	sound advice, instruction
syAn-	vi4	be decayed
--khwa:(-lA)	n	a defaced person
syA:(-lA)	n	marrow
--kAi	n	pimple
syA:(-lA)	n	core
syala	n	liver (S. sē)
sya-	vt1	kill
--jya	n	act of killing
sya cupi	n	butcher's knife (S. nae cupi)
sya-	vt1	extinguish, switch off
sya-	vt1	have a feast; drink (young peoples' slang)
--jya	n	eating and drinking
sya-	vil	have pain (=sya: adj 'painful' 'vefy dear')
-:pasa	n	bosom friend
-:lwAe	n	a disease having bodily pain especially in the joints
+ sya-	vt1	do
ghwAN sya--	vil	stand on all fours
pa sya--	vt1	believe
bwA-bwA/bu-bu--	vil	rub one's palms (farmers' speech 'bwAe bwAe--')
hi(s)sya--	vt1	ridicule
syakwA tyakwA/	n	festival of sacrificing animals to various gods and goddesses celebrated under vijaya festival which occurs on the 9th Aswin sudi

syanghi	n	table-knife
syabas	pt	interjection expressing appreciation
srikhAndā	n	<u>Satalum album</u> Linn
swā	n	lungs
swA	n	proboscis (S. swA: (-thA))
swā:pu	n	<u>Pencedanum graveolers</u>
swA:ma	n	a clay spouted beer container
swA	nt	three
swA-	vt3	look(cf <u>khan-</u>)
--kumi	n	a looker
--pu	n	manner of looking
--sa	n	appearance
kwA--	vt3	look down
tuī-tuī--	vt3	watch repeatedly by hiding oneself
thA--	vt3	look up
du--	vi3	inter somewhere by the way
dhAlīN--	vi3	sleep (S. dhAlī: (-mā))
nAN--	vt3	taste (S. nĀ:γ-)
phA--	vi3	look back out of anger
bwae--	vi3	talk with sb with intention to find out the secrecies
bhwāe-bhwāe--	vt3	look at sb with too much anger as if he is going to swallow him
lā--	vt3	receive sb; to see sb off; to wait awhile for sb
li--	vt3	think before doing sth
l(a)ha--	vt3	read palm; look at sb's talent
swA-	vt3	watch over, attend in
swA-	vt3	support financially
swA-	vt3	guide, supervise
swA-	vt3	try to do sth (aux) (jiN waeta daeta swAya 'I tried to beat him')
swA-	vi3	resemble with (thwA mAcā bAu swA:, 'this boy resembles with his father')
swA-	vi3	for the threads to be tangled
--nugA:(-lA)	n	man with mental conflict; conflicted mind
swAgAN	n	omen; gift with good wishes (S. sAgĀ: (-nA))
kheN--	n	gift with an egg to eat and wine to drink (non-vigitarian <u>swAgAN</u>)
dhAu--	n	gift with curd to drink (vigitarian <u>swAgAN</u>)
swAtipāe	n	tightening knot
swAduga lā	n	cross-road of three ways (S. swAKa lĀ)

swAl-	vi5	imitate
swAseN	adv	directly, right from
swAlAe/dhAki	n	shallow basket made of willow sticks (S. dhAki)
swAlanti	n	diwali festival (S. swAnti)
swA:pswA	n	aniseed (S. swA:pswA: (-lA))
swa: nhA	n	staircase (S. swāne)
--baha	n	frame of staircase
swa-	vt1	link, fix
tA--	vil	be vertically erect (=tAswa: n 'vertical erection of a bamboo pole')
--kA	adv	vertically
tiN- -	vil	be horizontally erect as penis
dhA--	vil	stand with stretched body
nA--/nā--	vil	be sweet-scented (lit. scent to be linked)
bā--	vil	throw down (lit. sb to be linked with floor)
swaetta/saetta	adv	sharply
swaka	adj	loose(as kite)
swakhA:	n	lime (S. sakhwa:(-lA))
swaN	n	flower
--ma	n	plant
--ma:(-lA)	n	garland
--wa	n	flowery rice
swattu-swaN	adv	manner of coming, going, bringing etc. without any interruption
swarakkA	adv	manner of eating or wearing fast
swara-swara/swara-siri	adv	manner of eating or wearing (clothes) fast and repeatedly
swararara	adv	manner of sliding down continually
swaha	adj	act of burning to ashes, act of destroying

h

hā	pt	quotative particle meaning 'it is reported that'.
hā:	pt	responsive particle (non hon)
hā:ne	adv	in front (S. nhyā:ne)
khwa:--	adv	face to face
hA-	vt2	bring
hA-	vt2	employ sb/sth to convey sth (aux) start doing sth (aux)
hAi	n	centipede
hAk--/bWA:bi--	vt7/vt2	scold, rebuke
hAN	pt	question tag meaning 'is it not so?', 'understand?'
hAN	pt	expletive particle
hA ju:r	pt	particle denoting extreme respect

hAti	adj	obstinate (S. hAtthi)
hAtta-kAtta	adj	stout and strong
hAthAN	n	soapnut (S. hA:thA:)
hAthiar	n	weapon
hAthu n	n	ego's husband's senior wife (cf lithu)
hAthya	n	obstinacy, insistence
hAdkAlē	n	hand vice (S. hAdkAl)
hAnsAra:(-j) swAN	n	<u>Hydrangea macrophylla</u>
hAbAi jAhaj	n	aeroplane (S. hAWai jAhaj)
hAlA:(-khA)	n	<u>Hydrangca macrophylla</u>
hAla/lha	pt	interrogative particle mean- ing is it not so ?, understand
hAlica	n	an earthen pot designed to cook rice
hAlimali	n	parched grains and pulses before or after offering to the god or goddess (cf chusya musya)
hAluwabecAn/hAluwabeh	n	percimmon (S. hAluwabe:c)
hAlu:(-khA)	n	powdered turmeric
kAe--	n	pieces of turmeric
--sī	n	a kind of yellow wood used to make furniture
hAsA-	adj	from the first wife, foster (S. nhyAsu)
--kae	n	foster son
--mhyae	n	foster daughter
hAsAna	n	preface, pre-information
hAsA:(-lA)	n	question (S. nyAsA:, cf <u>lisA:</u>)
hA:(-lA)	n	leaf
hA:i	pt	responsive particle (farmers' speech) (cf. jyA:u)
hA:s	pt	responsive, particle meaning 'all right'
hā	n	steam, vapour (S. ha)
hā	n	bee (S. ha)
kAici--	n	wasp
--pWA:(-lA)	n	bee-hive
hā	n	root
--gA:(-lA)	n	base of a tree (S. mwA:(-lA)
hā-	vi2	be interested in (S. nhya-)
hā:ca	n	carpenters' chisel (cf. KAtari)
suki--	n	small <u>ha:ca</u>
hāē	n	duck (S. hAē)
--ca	n	small duck
--swAN	n	a kind of flower (that looks like a duck)
--pali swAN	n	a kind of flower that looks like the sole of the foot of a duck
bA:--	n	swan (S. bWA:-)
bare--	n	wild goose (S. lA:-)
ha-	vt2	husk, winnow
--sa	n	winnowing tray
ha-	vt2	steam (=hā n 'steam')

--pu	n	cooked rice
--si	n	an earthen pot with a big hole in the centre of the base with some holes around it used in distillation
pwA:(-lA)--	vt2	steam rice to make beer
ha-	vi2	be shed as of leaves, flowers, tears, blood, water; be uprooted as of hair, feather, tooth
pui--	vi2	worship an outlet or a well as a mystical treatment of certain diseases (lit. make the clotted disease uprooted)
swa--	vi2	slide down as a lengthy object
ha-	vi2	be of certain length
acyac(ca)-/ci: cya-	vi2	be short
la--	vi2	be long
gApae--	vi2	how long to be
ha-	vi1	be dashed against sth
luphiN--	vi1	stumble
haek-	vt7	ridicule, tease, make fun of, trouble
hā-	vi2	like (S. nhyā)
haī-	pt	'pardon (I could not understand)
haī pu-	vi2	feel pleasant
hakAN/haknAN/hanAN	adv	again
hakA:	n	soot
hakA:(-lA)	n	length
haku-	vi	be black (=haku adj black
--māI	n	cicada
hakhi	n	carpenters' black-marking thread used in marking straight line for wawing a log
hachika	n	sneeze
hachitu ghai	n	a kind of grass which causes sneezing
hatha	n	part of loom that makes clothes compact
han-	vt4	thread (as flowers, beads)
kathAN han--	vt4	be performed smoothly or systematically as work (=kathAN han-kA adv gradually, systematically)
han-	vt4	respect (=hAN-a n 'respect', hAN-a bAN-a, n 'decency')
(nAkha) han-	vt4	celebrate festival

hanAN/hak(A)nAN	adv	again
hanca	adv	towards this night (S. hANca)
hamA:(-lA)-	n	sesame (S. hamwA:)
haraN	adj	notorious
hal-	vi2	cry
tututuN-	vi2	go on saying the same without any stoppage
para-para--	adv	go on saying related and unrelated facts loudly
makha--	vi2	for a man to be henpecked (lit. hen to crow which is considered to be a bad omen)
mu:--	vi2	for the body to be thrilled because of biting cold or too much anger
hawa pani	n	climate
hi-	n	ten (S. jhi-)
hi	n	blood
hi-	vt2	wash clothes
hija--	vt2	wash clothes (S. wAsAṛ--)
--jya	n	act of washing clothes
--ku:(-thi)	n	laundry
mAhi-	n	tolerate (used in ng. sense only) wAN jita mAhi:, 'he does not tolerate me'
hi-kwāe	n	body joints
hi-kwā:ca	n	an earthen beer container capacity of about 6 manas
hiN	n	<u>Ferula alliacea</u> (S. hi:(-nA)
hica-hica	adv	Zigzag (S. na:gbeli)
hiti	n	water tap
--phwA:(lA)	n	tap cock
--mAngA:(-lA)	n	upper platform of stonetap
hin-	vt4	blend, stir
hintyaN	pt	expletive particle meaning to express that sth happened against one's own expectation (wa wAi hintyaN, 'It thought it will rain, but did not?')
hi:(-nA)	cl v	verbal classifier used to count the act of blending chA hi: hine, 'to stir once'
hin-	vt4	roll up
hi:(-nA)	cl v	classifier used to count the act of rolling up. chA hi: hine, 'roll up once'.
hi-sa:(-lA)	n	thread of a screw
hi-sa:(-lA)	n	lengthy piece of cloth used as washer between two pots
hil-	vt5	change, (=hil-a n 'act of changing; hil-a bul-a n 'exchange' hil-a hisa n 'spare clothes' hiu: adj 'changed' as in <u>hiu:pa:</u> , 'revolution')

akhA:(-lA)--	vt2	transcribe
cA--	vt2	get the thread of a screw damaged
bhae--	vt2	translate
hil-	vt5	expose to the air or sun
hilaca/heraca	n	lightening (K.pAlpAsa; P. hawAlAsa)
hu-/mhu-	vt2	wipe out, erase (farmers' speech <u>mhu-</u>)
--sa	n	any thing that wipes out (e.g. eraser, duster, handkerchief, towel etc.)
khwa: husa/khwa:b(A)		
sa	n	towel
lha: husa	n	handkerchief
huN	prn	that of far distance
--kā:	adv	there (in yonder place)(S. hu: kAmA)
hupica	n	brooch (S. hu:p)
hubjya	n	act of carving round
hera	n	diamond
ca(=hela-ca)	n	lightning (that glitters like a diamond) (K. pAlpAsa P. hawAl- Asa)
he:	pt	emphatic, particle meaning 'very', 'same'
he:k-	vt7	convince sb by telling a lie (cf. musya gyAek-)
mAcA--	vt7	convince sb by telling him/her a lie (as if he/she is a child)
he:ku:	n	stick or rod used to move a spinning wheel
hyA-	vi2	be lured (=hyA: adj 'lured')
misa-/lyase--	n	be lustful person as a man
hyA-	vi2	be convinced by falsehood
mAcA--	vi2	be convined like a child by falsehood
hyAngwa:(-lA)	n	charcoal
--ki:	n	dung beetle (K. gAida ki:; P. khigwara ki:)
hya-	adj	any
--gu kathAN	adv	any way
--b(A)lĀe	adv	always
hyaū	vi2	be red (farmers' speech <u>hyamu-</u>) (=hyaū adj 'red')
hWA-	vi2	bloom (=hWA: adj 'bloomed')as in hWA:nugA:, 'open hearted person')
kWA--	vi2	be faded away as of green leaves
kAla:	vi2	be sprouted
nugA:--	vi2	be open hearted
phwAsa--	vi2	for mildew to be formed, be decayed
swaN--	vi2	be glad

hWA-	vi2	be dislocated
hwAn-	vt4	patch (=hwAn-a adj 'patched')
hwAn-	vi4	lead a married life
hwAnk-	vt7	cause sb to patch sth, cause sth to be patched; the ceremony in a wedding which involves the bridegroom decorating the bride etc.
hWA1-	vt5	hurl, sow by throwing the seeds
hWA:(-tA)	n	big hole on surface (cf. pwa:)
hWA:s	n	consciousness
hwa-	vt1	fry in oil
hwa-	vt1	throw dice or cowry for gambling; gamble -
hwa-	vt1	mislead
hwa-	vil	be exposed to air
hwa-	vil	be very popular
hwataN	adv	manner of being open like a deep pit
hwanakkA/hwarakkA	adv	manner of flaming up suddenly
hwana-hwana/	adv	manner of flaming up repeatedly
hwara-hwara		
hwananana/hwararara	adv	manner of flaming continually up
hwantaN	n	idiot
hwasakkA	adv	manner of growing up very fast
hwasahwasa	adv	manner of growing up repeatedly
		very fast
hwasasasaN	adv	manner of growing up continually
		very fast
hwalu	adj	loose

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